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FOR THE LITERARY MAGAZINE.

ALEXANDER HAMILTON.

WITH A PORTRAIT.

ALEXANDER HAMILTON is one of the most eminent persons who have flourished in the United States, and yet, like most other eminent personages, he has died without leaving any memorial from his own pen behind him. He has left behind him celebrated works immediately connected with his political sentiments, character, and situation, but, except in two instances, he has never thought proper to take up the pen, in order to explain the real motives and circumstances of his conduct. Over his early, juvenile history, even over the place and period of his birth, a veil of impenetrable obscurity is now drawn by his death, since, at these times, he was no object of public attention, and there is no one living who remembers, what *he* has neglected to record.

History furnishes but few examples which are parallel to his. It is only by going back to the Roman period, that any examples can be found which bear any likeness to him. Men then appeared, who applied, with the utmost zeal and with splendid success, to the study and practice of the military art, without neglecting the accomplishments of the orator and statesman. Their fame and their triumphs in war were not always purchased by foregoing or abjuring the honours of eloquence and of civil knowledge..... When they laid down the sword, after their exploits were finished, they took up the pen to record them, or rose in the senate or the forum to defend them, and in all these provinces displayed the same genius and skill. In some respects, the same complex character has been displayed by Hamilton; but there are some striking diversities between this ornament of our country, and any name, the most illustrious of the Roman annals: that for the eloquence and civil accomplishments of Cæsar and Brutus we have only vague rumour to build our faith upon; for the judicial and senatorial abilities of Hamilton, we have the testimony, not only of our ears, but the immortal monuments of his own pen.

The mere talent of haranguing armies and senates appears to have been possessed to a great extent, by many eminent Romans, but the topics of this eloquence were drawn from obvious and superficial sources; they were merely efforts of ingenuity in throwing new lights and forming new combinations, upon topics

accessible to every understanding, and drawn from the funds of ordinary observation and experience.

In modern times, law has become the most abstruse and most voluminous of sciences. While all the Roman fire, energy, and subtlety are demanded from forensic eloquence, much more is also demanded. Patient investigation, intense sedentary study, and voluminous reading, are, likewise, and no less, indispensible. To be learned in the law is the recompense of a laborious life. The price usually given for this knowledge is eloquence itself: for the requisite materials are so vast and so widely scattered, that all the time is consumed in collecting them, none is left to polish them into glossy elegance, or adjust them into lucid order.

This is no less true of the science of the statesman than of the lawyer. The complicated forms of administration, and the infinitely various relations of a trading country, and a manifold revenue, make the province of government far more arduous and laborious than it ever was in former times.

We need not dwell upon the hackneyed distinctions made in favour of Hamilton, arising from the importance and the novelty of the scenes in which he was engaged: the formation of a new constitution, and the organization of a new revenue department in the state. The intricacy of these arrangements, the intense application of thought which they required, have been frequently noticed; but we may often repeat our admiration of that man's mind, who could fill this laborious province, without losing his zeal or impairing his capacity for eloquence or the military art.

To address a numerous audience with the tongue, and to address the world at large and posterity with the pen, on subjects the most interesting and momentous that can occupy the attention of a member of human society, are provinces in which t is the surest criterion of a great man to excel. The merit of Hamilton in this respect was such as to place him beyond the reach even of competition. His excellence in both these provinces has not been doubted even by his enemies. All the world acknowledge that, in America, the most eloquent orator, and the most skilful and perspicuous political writer, was Hamilton.

As a member of a free community, he was of course enrolled in one of those parties in which such a community can never fail to be divided. Hence, while all admire his genius and his knowledge, and the purity of his motives, a part only acknowledge the force of his reasonings, the truth of his opinions, and the wisdom of his conduct.

In the prime of life he was snatched away. Ere half the ordinary course of nature was run, while yet the better half remained, an untimely accident has cut him off.

The next twenty years may be expected to teem with great events and revolutions in our country. Had Hamilton lived, his genius would have towered high, if it had not actually presided in the storms of the state. A mysterious fate has drawn away his genius and intelligence to another sphere, and who shall venture to call in question the rectitude of this decree?

For the Literary Magazine.

ADDRESS TO PUPILS.

The editor having perused an address, delivered to an institution in this city called the Philadelphia Academy, and been highly pleased with the judgment and good sense contained in it, he has taken the liberty to publish the following extracts. They explain, in a clear and distinct manner, the objects of every good education, and especially the plan of tuition adopted in a flourishing seminary of this city.

HAVING conducted you through the course of study prescribed by

this institution, I consider it a duty incumbent upon me, to offer to you a few sentiments respecting the prosecution of your studies, and your future conduct through life: sentiments suggested by a pleasing recollection of our past intercourse, and an affectionate anxiety for your future welfare.

Your minds have been, in some degree, illuminated and expanded by the first rays of science: they are yet to be invigorated and matured, by the same genial and exhilarating influence.

Those branches of knowledge, to which your attention has been particularly directed in this seminary, form, in my opinion, the outlines of a complete English education, accommodated to the circumstances of the country of which you are natives, and in which you will probably continue to be residents; whether the objects of commerce be your professional pursuit, or those of what are called the learned professions. In either case, the ground-work of a correct education should be formed of ENGLISH LITERATURE; and the arrangement, which has been accordingly adopted, though peculiar to this seminary, will, I doubt not, when time and experience have gradually overcome the prejudices inspired by long established custom, receive the approbation of those who are best qualified to judge of its merit and operation.

By *grammar* you have been taught the nature, power, and construction of the English language; and that, not in a superficial manner, but by the most comprehensive system now extant, the larger grammar of Mr. Lindley Murray, in which the delicacies, refinements, and peculiarities of our language are inculcated and exemplified, under the authority of Harris, Johnson, Lowth, Priestley, Beattie, Sheridan, Walker, and other eminent writers upon that subject.

After being made acquainted with the nature and power of words, and the necessary agreement and disposition of them in a well constructed sentence, your attention was directed to the principles of *composition*, or the correct disposition of sentences, so as to form discourse: in other words, the proper mode of conveying your ideas clearly to the minds of others, and, at the same time, of clothing them in an advantageous dress. Here you were taught the qualities and different species of *style*, the various ornaments of which language is capable, and the established rules of criticism.

Having thus considered the *matter* of which language is composed, you were led to consider the *manner* in which it is to be communicated to others with grace, propriety, energy, and ease. Your epitome of *elocution* consequently comprised the art of *reading* and the art of *speaking*, including the management of the different inflections of the human *voice*, the proper use of accent, emphasis, and pauses, and the power of expression, communicated by tones, looks, and gesture.

After thus endeavouring to make you acquainted with the principles of language, and the just method of delivering it, whether by reading or by public speaking, it appeared proper that you should, in some degree, be made acquainted with the nature of the objects which surround you, the construction of the earth, or those substances of which it is composed, its productions, inhabitants, and the atmosphere with which it is encompassed. Information upon these subjects was obtained from the compend of *natural history*.

Geography, or a knowledge of this "great globe which we inhabit," its position in the solar system, the relative situation of the countries into which it is divided, their boundaries, rivers, towns, &c. formed another important object for your investigation.

But your attention has not been confined to *externals* alone: the powers and faculties of the human mind have been laid open to you, by a short though comprehensive epitome of *logic*; in which its powers

of apprehending, reasoning, judging, and methodizing its thoughts, are displayed in the most easy and familiar manner: and though a minute acquaintance with so abstruse a subject could not be expected at so early a period of life as yours, yet the outlines of the science are useful, in giving you general ideas of the nature and operation of our intellectual faculties.

Your instruction in these important and necessary branches of English literature has been accompanied by daily application to reading, writing, arithmetic; and, (by those who were sufficiently advanced, and desirous of being made acquainted with them), merchants' accounts, and the elements of the mathematics.

To complete the system, and give dignity and solidity to its operation, the preservation and improvement of your morals has been, I flatter myself, effected by daily opening and closing the hours of tuition with an address to ALMIGHTY GOD, the source and fountain of wisdom, and the giver of every good gift; and with reading a portion of His holy word alternately from the Old and New Testament. These, together with the recital of your respective catechisms and a lecture upon some of the leading principles of christianity every Saturday, not only communicated religious instruction, but had a tendency to keep alive in your minds a constant sense of the omnipotence, omniscience, and omnipresence of GOD.

Though such and so various have been your literary pursuits, yet you are by no means to rest satisfied with your present acquisitions.

The most direct and certain road to the temple of Fame, is that which leads through the gardens of Literature; which you have, indeed, now entered: but you have only passed, as it were, the portal; their spacious avenues and most enchanting bowers are yet to be explored; and they will, I trust, be ranged and examined by you, with redoubled ardour, with more unwearied and closer application, and with increasing satisfaction and delight. For, the farther you advance, the more powerful will be your conviction, "that the ways of Wisdom are ways of pleasantnesss, and that all her paths are peace."

Let the acquisition, therefore, of knowledge be the leading object of your attention and pursuit. Remember that your future enjoyment of life, your usefulness and respectability in society, and the formation of your respective characters, depend altogether upon the proper employment or neglect of the present period of your age. Time is a talent committed to us for improvement, by the great Author of our existence, for which we are accountable to him; and to every station, to every progressive age of man, peculiar duties are attached. To youth belongs, among others, that of assiduous exertion to cultivate the understanding in "the spring time of life," and induce, by constant application, such habits of study, as will qualify them to undertake, and enable them easily and successfully to encounter, the peculiar difficulties attendant upon that profession, which they may make choice of when emancipated from the fetters of a school. Resolve, then, wisely resolve, to let no day or hour pass by you unimproved. Now is the season, in which you have an opportunity of acquiring such an inestimable store of useful knowledge, as will excite the admiration, respect, and esteem of the wise, the virtuous, and the good, with whom you may associate, or who may be informed of your literary acquisitions: and you will thereby render your reception into general society in the highest degree honourable and satisfactory. The rapid flight of time cannot possibly be checked; nor can any portion of it, which is past, be recalled. What value, what importance should this consideration give to the *present moment!* Most particularly should it be prized by *you*, who have now the opportunity of devoting your whole attention, all

the opening powers of your minds, solely to the attainment of learning. As you advance in age, the unavoidable cares, and serious anxieties, which an intercourse with the world gives birth to, will interrupt your eager pursuit of knowledge, and embitter that pure enjoyment of studious leisure, which is now *your* peculiar privilege. Having ceased to be children, you should cease to speak, to understand, to think, or to act as children; and now that you are verging towards manhood, you should "put away childish things." To this you should be impelled, not only by a regard for your own interest and honour, but by a just sense of that high degree of duty, which you owe to your parents, who have hitherto affectionately cherished and supported you, to whom you are indebted for all the advantages of education, and who are anxiously solicitous for your future welfare.

You will, I am confident, neither so far neglect yourselves, nor disregard their happiness, as to disappoint their ardent and affectionate wishes. To this end, endeavour to render yourselves distinguished by a uniform and unremitted ardour in the pursuit of knowledge, by diligent application to the studies you may be engaged in, and by never suffering the allurements of pleasure or amusement to beguile you of those hours, which should be devoted to your daily progress in improvement.

Let your deportment be marked by a polite and respectful behaviour to all. Let nothing ever induce you to deviate, either in language or conduct, from the dignified character of *gentlemen*. Endeavour to perform every thing you do, of however trivial a nature, in the best manner possible; and carefully guard against an accumulation of duty, by deferring till to-morrow what should be done to-day.

Guard your morals vigilantly; remember that you are just entering upon the most dangerous path in the journey of human life; it is surrounded by the quicksands of vice, which at every step endanger your safety; while the syren enticements of sensuality solicit your attention and eagerly court your acceptance. But beware of their fascinating charms; they are false and delusive, treacherous and vain; and will, if favourably regarded, seduce you from the road of virtue, and inevitably "lure you to destruction."

Above all, study to recommend yourselves to the peculiar favour and blessing of GOD, by an ardent attachment to religion, and a strict observance of the duties it enjoins. Diligently read the holy scriptures; they are able to make you wise unto ETERNAL SALVATION. Attend regularly to public worship. Offer up your prayers, morning and evening, to your Almighty Creator, Preserver, and Benefactor, imploring His mercy, and His grace. Cherish in your minds a constant sense that His all-seeing eye regardeth all your thoughts, words, and actions. Remember that you must one day die; how soon you know not; that all those thoughts, words, and actions, are registered in heaven; that you will be called upon to answer for them at the awful day of judgment; and that your happiness or misery in the world of spirits, to which we are all rapidly hastening, will depend upon the nature of your conduct here.

Adhere inviolably, under any circumstance, to the strictest truth. Let not fear, vanity, nor any other motive, ever induce you to tell a lie. It is *unmanly*, *ungentlemanly*, and impiously wicked. Let no profane communication proceed out of your mouth; and never mention the sacred name of GOD, but with devout reverence and respect.

Carefully obey your parents in all things, however contrary their requisitions may be to your own inclinations; for, be assured, the promotion of your real interest and happiness constitutes their motive of action; and their experience and knowledge of the world, of which you are yet altogether ignorant, enable them to judge what is best,

while the powerful impulse of natural affection will always lead them to dictate such things only as will ultimately tend to your highest advantage.

For the Literary Magazine.

ADVERSARIA.

NO. II.

SIR CHARLES SEDLEY.

THIS gallant character was one of the politest scholars, and most accomplished gentlemen, that graced the court of the 2d Charles. He was distinguished no less by the seducive qualities of his person, than by the sprightliness of his pen. To a copious fund of wit, he added some genius, and his poetry is more harmonious than is usually met with in the writings of that age. Sir Charles, indeed, wrote with ease as well as his contemporaries, but not with that kind of silly, unsentimental ease, for which their poetry was, in general, deservedly censured. He studied human nature, and was distinguished for the art of making himself agreeable, particularly to the ladies; for those lines of lord Rochester, so often quoted, allude not to his writings, but to his personal address. Hence those sentiments on the human passions, which we find in his poems, are many of them striking, and peculiarly his: thus, of the belle passion he observes, that it seldom survives hope:

Love does seldom Hope survive.

His capital performance is a poem on marriage, of which state he has not only conceived just and noble sentiments, but he has ridiculed with great wit and propriety, those sordid motives that join so many wretched hands. He opens his poem with a view of that happy union in which our first parents were placed by their benevolent Creator. Such a scene could not but animate the imagination, and awake the powers of genius. A poet of sir Charles Sedley's sensibility, in particular, could not be cold upon it. His language is the effusion of rapture.

Circling her snowy neck, he sought her heart,
A fiery lover, without fraud or art,
The object of his restless thoughts was bliss,
And that he found in one embrace....one kiss.
One clasp, one hug, one eager glance, was more
Than worlds of pearl, or heaps of golden ore.

The following verses, from the same poem, are in the true spirit of Cowley:

Love, like a cautious fearful bird, ne'er builds,
But where the place silence and calmness yields:
He slyly flies to copses, where he finds
The snugging woods secure from blasts and winds.

In another passage the poet seems to have had Tibullus in his eye:

When clamorous storms and pitchy tempests rise,
Cheek clings to cheek, and swimming eyes to eyes;
When jarring winds and dreadful thunders roar,
It serves to make them press and love the more.

Sir Charles is so felicitous in his description of this union, which is founded upon the proper basis, that a reader would be ungrateful were he not to wish he had enjoyed, to its full extent, the happiness his imagination has created. Those who wed merely from lucrative motives are delineated with a refined and indignant satire. His similies are peculiarly apposite. A woman, he says, who is prompted by avarice, and legally prostitutes her person for money,

Would wed a coffin, were the hinges gold.

His wit always rises with his indignation:

Thus might she clasp a loathsome toad
in bed,
Because he bears a pearl within his head.

As the excellence of lyric poetry was at that time supposed to consist rather in elegant wit and ease, than in exuberance of fancy, imagery, and enthusiasm, SEDLEY must have made no indifferent figure in that species.

You shall hear him once more enforcing the generous doctrine of pure love, in the lyrical strain:

See! Hymen comes; how his torch
blazes!
Looser loves how dim they burn!
No pleasure equals chaste embraces,
When we love for love return.

When Fortune makes the match, he
rages,
And forsakes th' unequal pair;
But when Love two hearts engages,
The kind god is ever there.

Regard not then high blood nor riches,
You that would his blessings have:
Let untaught Love guide all your wishes:
Hymen should be Cupid's slave.

The senseless sing-song, which was so fashionable in the court of Charles II, and which, without either sentiment or connnection, flowed from the silver pens of *the mob of gentlemen*, was burlesqued by Sedley in as happy a vein of spirit and humour, as the *Arcadian* nonsense of lord Suffolk and his brethren was by Swift, in his song a la mode. *Sedley*'s song is as follows:

Song a la Mode.

O'er the desert, cross the meadow,
Hunters blew the merry horn;
Phœbus chas'd the flying shadow,
Echo she reply'd in scorn,
Still adoring,
And deploring,
Why must Thyrsis lose his life?

Rivers murmur'd from their fountains,
Acorns dropping from the oaks,
Fawns came tripping o'er the mountains,
Fishes bit the naked hooks.
Still admiring,
And desiring,
When shall Phillis be a wife?

—

REMARK ON FEMALES.

In the *Moyens de Briller* I meet with a remark which many a pouting female will pronounce to be more witty than just, whilst her husband will heavily sigh a responsive *echo*.

I assure you, the head of a female is the rendezvous of impertinence, of caprice, and of fickleness (contretems).

—

LIFE OF A STUDENT.

The poet who would produce any thing truly excellent, or the student who would be eminent in any pursuit, must bid farewell to the conversation of his friends; he must renounce not only the pleasures of the city, but also the duties of social life; he must retire from the world; "to groves and grottos every muse's son:"

Scriptorum chorus omnis amat nemus, et fugit urbes. HOR.

In other words, he must condemn himself to a sequestered life in the gloom of solitude.

—

JOHNSON.

The student of belles lettres derives a peculiar pleasure from considering the great variations that our style has undergone, which is effected by a comparison of those authors who have been most celebrated in the different æras of English literature. Among these Johnson stands pre-eminent. No man has contributed so much to the improvement of our style. He is a great master of a new school, who has had many imitators, but few scholars. Hawkesworth's manner approaches nearer to his than that of any other author.

Johnson's style varied the style of English prose in the form of its phrases, in the construction of sentences, and in the diction. Of the changes in phraseology, the principal is the substitution of the substantive expressing the quality in the abstract, for the adjective expressing it in the concrete, or the verbal substitute for the verb itself: by placing the oblique case at the beginning, and introducing between it and the verb by which it is governed some qualifying circumstances, and by crowding together, at the end of his sentences, a number of phrases similarly constructed. It is by this nice selection and correct use of words, that he is eminently distinguished, and the English language principally benefited. His introduction of exotic words has long been a theme of criticism for "unfrocked grammarians," and sometimes by scholars whose learning should have preserved them from joining in such an objection..... Among others, Mr. Kett, in his "Elements of General Science," has described the peculiar abilities of some of our principal authors with much taste, and, in general, has assigned to each his proper grade in the ranks of literature, with considerable accuracy. But he has made a remark upon Johnson, which shall not pass unnoticed, since it is either made with great boldness, or with great carelessness. "Our literature indeed boasts a new æra from the publication of Johnson's works: many of his words are rarely to be met with in former writers, and some of them are purely of his own fabrication."

Note. "*Resuscitation, orbity, volant, fatuity, divaricate, asinine, vulnerary, emphneumatic, obtund, disruption, sensory, cremation, horticulture, germination, decussation, eximious, &c. If these words be not peculiarly Johnson's, I know not where they are to be found.*"

If Mr. Kett had been as cautious as he should have been, not to censure where it was not strictly merited, he might have learnt, by consulting JOHNSON'S DICTIONARY, that all these words are justified by the authorities of Pope, Bacon, Wilkins, Milton, &c. except *horticulture*, which may be found in Tusser's Husbandry....*eximious*, in Lodge's Letters, and *cremation*, which I must honestly confess I do not know where to find. We all know that Johnson said he had never made but one word. Let us then hear no more of his affectation. It is a remark which no scholar ought to make.

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COMPUTATION OF TIME.

The Gauls, we find in Cæsar, b. vi. §. 17. computed the time by nights, and not by days. Vestiges of this custom still remain in Germany and in Britain. We say SE'NNIGHT and FORTNIGHT; last Monday SE'NNIGHT, this day FORTNIGHT. By the Salic law, *title* 49, the time allowed for appearing in court was computed by nights instead of days. Chambers, in his dictionary, tells us, that in a council held in Britain, ann. 824, a cause was heard after thirty nights: *finita contentione coram episcopo; post triginta noctes illud juramentum ad Westminster deductum est.*

—

SAVAGES FOND OF LIQUOR.

The Europeans when they settled in North America, soon found it their interest to supply the natives with spirituous liquors. They waged a war of gin and brandy against the various tribes, some of which have been subdued, and others almost totally extirpated by their own drunkenness. Charlevoix says, that a savage being asked by a French officer, what he thought the brandy, which he loved so much, was made of? answered, "It is made of *tongues* and *hearts*; for when I have drunk of it, I fear nothing, and I talk like an angel." See Charlevoix's Letters.

For the Literary Magazine.

DEAFNESS.

THE following short dialogue took place between the writer of this and a lady who had lost her hearing. This had been her situation for many years. People converse with her, and she usually answers them, with pen (or pencil) and paper. It shows so amiable and rational a mind, though labouring under a great calamity, that I cannot resist the temptation to send it to you.

P. CURIOSITY is honourable to the object of it, however disreputable it may be to the curious man. I am extremely inquisitive just now, and I exceedingly regret that I cannot converse with you by some other instrument than sounds.

M. I am never at a loss when I have pen and paper, and my friends do not mind trouble.

P. It is a trouble that, in this instance, loses its name, and becomes a pleasure. There! You see I can compliment, even on paper. When knowledge at one entrance is almost shut out, are not all the other avenues apter to receive it? and are not thus the gifts of Heaven proved to be impartial? When did I first see miss M.....? You shall see that I remember it, for it was the 10th of October, 1793, only somewhat more than nine years ago. Do you want to know where?

M. I just told my cousin, who seemed surprised at our correspondence, that I spent a week in company with you at W———. I remember it perfectly. Many and various are the scenes I have passed through since. I hope I have learnt to estimate life properly, and that I bear as I ought to do the deprivation of a sense that deprives me of infinite pleasure; but at the same time it has afforded me an opportunity of judging of the human heart. I am qualified to bear testimony to the general good of the human kind, for few have received more attention from individuals, and sympathy from all. You must by no means suppose I am unhappy, or insensible to the charms of society. None has a higher relish for it, or enjoy themselves more.

For the Literary Magazine.

THOUGHTS ON POVERTY.

Concluded.

BUT improvidence, while it produces so much occasional distress, is, notwithstanding, one of the most powerful agents in producing that degree of general happiness, which is (contrary to all inferences from their condition) the lot of the indigent. Did the contemplation of the probable events which are concealed by the veil of futurity, occupy so much of their attention as it does that of the wealthy, how comfortless would be their situation! Let any one who is accustomed to extend his views beyond the present moment, picture to himself the situation of one whose condition in life does not permit him to provide for the privations, and guard against the calamities which futurity may introduce, and those which are the inevitable lot of age and infirmity; the object on which his imagination will rest, will probably be one whose daily earnings just serve to defray his expences; he will see him, perhaps, daily parting with his last shilling to purchase the necessaries, or perhaps some trifling article of the luxuries, of life, without a sigh, and, apparently, with as little dread of future want as though he rested his dependence for future provision on some certain and inexhaustible fund. He does not deeply reflect on the probability that his labours may be interrupted by some sudden change, the vigour of his frame unnerved by the powerful and oppressive hand of disease, or the produce of his labours diverted from its wonted channel by some unavoidable calamity. He rushes on through life, unappalled

by the prospect of futurity, its cares, its wants, its inconveniences, or its calamities.

The present moment is his, and he enjoys it; he "cares not for the morrow," if he can enjoy "to-day;" and were it otherwise, though difficulties might be overcome, inconveniences prevented, and calamities averted, yet his occasional enjoyments would be lessened, and the anxiety which the dread of future inconveniences would produce, would embitter every meal, poison every enjoyment, and cast a gloom over the brightest hours of his existence.

The observer, meanwhile, beholds with astonishment, and even indignation, the infatuation of the object of his observation; he thinks it madness to expend all, even for the necessaries of life, while his future welfare rests on an uncertain basis. "What," says he mentally, "will support you to-morrow?" He can find no other answer ready, but "to-morrow's earnings." "But may not some accident deprive you of this resource?" It may; and he beholds a prospect, the bare contemplation of which awakens in his bosom the emotions of pity, anxiety, and alarm.

Yet, though I have said the occasional happiness of the poor would be lessened by a life of care and providence, yet I am far from wishing to recommend a contrary course; and, if I supposed the productions of my pen would influence the conduct of mankind, I should certainly recommend a life passed in the exercise of economy; for, though I have stated, that the contemplation of futurity would produce misery among the poor, inferring from their general manner of living, yet I am well convinced that, by the constant practice of rigid economy, many of the evils of poverty might be avoided. There are few whose earnings are so scanty as not to admit of small savings for the support of future existence. Thus would a fund be formed, which would prove a comfortable resource in the hours of adversity and affliction. But though this would be the case, yet while the poor do not generally attempt to provide for the future, it is certainly better that their minds are but little occupied in contemplating its probable wants.

I will now make a few hasty observations on the humblest of the children of indigence....the beggars. Whatever may be the condition of this class, as to happiness or misery, perhaps the imagination may afford a more correct picture than my pen can describe; yet I cannot forbear noticing with indignation and contempt, the conduct of those who seem to think themselves entitled to insult them. Poor, wretched, and mortifying as their condition must certainly be, the insults of the proud, and the taunts of the ignorant, the impudent, and unfeeling, need not be added to the catalogue of their misfortunes; and mean and degraded must be that man who can stoop so low. The locks which time has silvered, and the cheek which calamity has furrowed, ought at least to command some respect; and if the purse is too empty to afford relief to real distress, yet the heart ought to yield pity, and humanity dictate decency.

Let it not be said, that beggars are a nuisance to society, or that the public provide for their necessities: this is confessed generally; but if the public good requires the abolition of mendicity, yet may its will be enforced without trampling on the dictates of humanity. No man has a right to insult the lowest of his fellow creatures; if he will not relieve, he may refuse; so far his right extends, but no further; and every one should reflect on the influence his conduct has on the morals of the rising generation. Insulting treatment of the poor has a tendency to smother in the youthful mind the honourable and amiable feelings of humanity, and to create a disrespect for age, whose influence may one day prove the punishment of their unfeeling instructors.

There may be, among this degraded class, those whose charac-

ters are respectable, and whose wants are real, and which can only be relieved by the donations of private benevolence; there may be those who have seen better days, when they freely gave the humble boon they now solicit. Think, reader, what must be the feelings of those, when, instead of pity, their tale of woe is heard with contempt, and instead of relief, they receive nothing but ridicule and scorn.

VALVERDI.

Sept. 10*th*, 1804.

For the Literary Magazine.

ON THE INDEX TO THE BIBLE, LATELY PUBLISHED.

To the Editor, &c.

SIR,

IN the review of a publication entitled "Index to the Bible," the writer of that article thus expressed himself: "From our examination of this volume, we discover, by its partial and restricted references, that it befriends the doctrines of Socinius. We believe that it is a posthumous work of Dr. Priestley. It discovers great industry and accuracy in support of the peculiar views of its author."

It is not my intention to write one word either for or against any particular doctrine, but merely to endeavour to show that the work referred to does not merit the censure thrown upon it. Far from intending to serve the cause of any sect or sects, the author seems to have taken great pains to leave out whatever did not evidently appear to be contained in the *Scriptures*, and has, in general, confined himself to Scripture language, more especially when doctrinal points are referred to. It is true, that he has not made use of any technical terms, such as, transubstantiation, trinity, sacrifice of the mass, merits of the saints, merits of Christ, atonement of Christ, purgatory, intermediate state, satisfaction to divine justice, &c. and for this obvious reason, that such phrases are not to be found in the Bible. The Index, agreeably to its title, and the intentions of its author, contains a great variety of Scripture references expressed in Scripture terms. I shall instance a few of them.

Page 30, Atonement—received thro' Christ.
39, Blood of Christ—redemption through it.
sanctification thro' it.
cleanses us from sin.
97, Faith in Christ, necessary.
137, Inspiration, of the prophets and apostles.
138, Intercession, of Christ for us.
176, Justification, by faith.
not by any human works.
187, Life eternal, thro' Christ.
201, Merit, not to be pleaded with God.
246, Prayer, in the name of Christ.
267, Ransom, Christ so called.
269, Redemption, from sin and death by Christ.
281, Sacrifice, the death of Christ compared to it, and of a superior nature.

How the "Index to the Bible" can at the same time "befriend the doctrines of Socinius," and "support the peculiar views of its (supposed) author," is difficult to be conceived. Socinius regarded Jesus Christ as an object of divine worship....not so Dr. Priestley. Many other instances might be adduced, in which these celebrated men differed from each other.

Believing that the work in question is well calculated to promote the knowledge of the Scriptures of truth, I have thought it proper to offer these remarks, and shall be happy to see them inserted in your valuable magazine.

A FRIEND TO THE STUDY OF THE SCRIPTURES.

For the Literary Magazine.

MANNERS.

THE following advertisements will be read probably with much the same surprise, the first in America, and the second in Europe..... Advertisements of this kind throw an amusing and strong light upon the manners and habits of a nation. The first is taken from a recent London paper, The Morning Post, Jan. 2, 1804.

"*Matrimony.*—A Gentleman, 29 years of age, in appearance and address rather pleasing, enjoying good health, a tolerable fortune, and a highly respectable and established business, wishes to be married. His connections are unexceptionable, but they yield objects much too young to sanction or create attention: he therefore adopts this singular mode of address, with the hope it may introduce him to some respectable, some amiable lady, wishful to become a wife. It is necessary she should possess a good disposition, temper, and education; a form and countenance graceful and engaging; age from 18 to 24; fortune not less than six thousand pounds: a proper portion thereof will be settled upon herself. The gentleman's fortune and income, independent of good expectations, are much more than equal to this, which, when necessary, will be proved by documents unquestionable, and references eminent and universally known. To prevent imposition and uncertainty, similar satisfaction will be required. Letters (post-paid) directed for F.G. at Mr. John Wilkinson's, No. 11, Ludgate-street, and stating the real address, will, if agreeable, be attended to within ten days: and, whatever the result, most perfect secrecy will be observed."

The following appeared in a paper, published at Trenton, New-Jersey, within the last month:

"*Camp-Meeting.*—The public is hereby informed, that a Camp-Meeting will be held near Mr. Minard Farley's, in a grove, about a quarter of a mile from New-Germantown, in Hunterdon county. To commence on Saturday the 29th of September, and to continue three days, under the superintendance of the ministers of the Methodist church.

"As camp-meetings are generally attended by several thousands from far and near, and commonly continue day and night, it will be best for those who may come a distance to bring provision for themselves and horses if possible, and to tarry on the ground till the meeting ends.

"All friendly ministers and praying people are invited to attend said meeting. "THOMAS WARE.

"JOSEPH TOTTEN.

"*Trenton, Sept.* 10, 1804."

Directly after this appears the following:

"*To the Ladies.*—A soft, clear, and delicate skin.—The proprietors of the celebrated Italian Lily Lotion take this method of informing the ladies and all the fashionable world, that they have just received a fresh supply of that invaluable article, which is held in such *high* estimation by ladies of the *first* rank in Europe and America, for its superior qualities in cleansing, clearing, and softening the skin, as well as freeing it from those cutaneous eruptions incident to many complexions, and so detrimental to female beauty.

"The Lily Lotion is peculiarly pleasant in its operation; it washes the skin perfectly clean, an agreeable softness immediately succeeds its use, and the skin is also sweetened and refreshed, while the whole complexion assumes an enlivened appearance."

For the Literary Magazine.

MISTAKES OF TRAVELLERS.

A FRENCH traveller in America, soon after the peace of 1783,

after his return to France, reported that the new states had adopted the pernicious mode of *farming* their taxes, and what was still more surprising and scandalous, the great Washington had not disdained, after laying down his command, to become one of the *farmers-general.* The truth of this being questioned by some of his friends, he informed them that he could not be mistaken, since he had received a positive assurance of the fact from a man (mentioning his name) of high rank and office in the country, at his own table. After such evidence it could not be doubted by the stranger, and by the American who knew better, the man who thus misled a stranger, and vilified his native country, was an object of no small reproach. A gentleman hearing this story in France, mentioned it again on his return to America, to the person whose authority had been quoted for the fact; who, after some recollection, explained the matter in the following manner.

"I well remember (said he) entertaining this Frenchman at my table. There were several others present, and the conversation turned upon the conduct of Washington, whose self denial, in laying down his military power, and returning to the walks of private life, was much insisted on. The obvious parallel was noticed between him and Cincinnatus, who, in like manner, laid down the *general* and took up the *farmer.* The Frenchman sat at my right hand, and I now very well recollect saying to him, smiling and in jest, What, sir, will your countrymen say to you, when you tell them that the great Washington has sunk into a mere *farmer-general?* He did not understand English very well, or might not have been attentive to the previous conversation: and therefore drew his strange inference."

—

The theological rigour of the early New-England institutions is well known. They were particularly careful in guarding the Sabbath from profanation. Hence has arisen a humorous story, current among beer-house wits and stage-coach satyrists, that they ordered every cask of beer or cyder to be staved which should presume to *work* upon Sunday. This tale is of course varied in different mouths, and sometimes we are told that the law did not punish the cask, but only the man who made the beer upon a Saturday, so that it *worked* upon a Sunday.

Who would have thought that the grave and scrupulous Volney would seriously relate this story, as a fact, in proof of the austere spirit of the early settlers? Yet this he has done.

—

Chastellux tells us that in travelling one Sunday round the places of worship in Philadelphia, he chanced to pop into the quaker meeting. He makes himself very merry with the profound, and to him unmeaning, silence that prevailed for some time. "At length (says he) two or three men and women rose *at the same time* and began to exhort the congregation *all together.*"

I once heard a very intelligent person, who had lived twenty years in Philadelphia, say, that the meetings of the friends break up only when the children become too tired and impatient to sit longer, and give the signal by rushing tumultuously down stairs! This man had often been present at their meetings, and really believed what he said! The source of his mistake is obvious.

—

Rouchefoucault Liancourt, who published two bulky quartos, called Travels in the United States, tells us that in travelling (*I forget where*) in Pennsylvania, the driver of the stage coach sat down to the same table with the passengers. I mention this, says our sagacious traveller, to show the *manners* of the people, and the *universal practice* in America, where there is no distinction ever made between the traveller and the driver.

This reminds me of having once travelled forty miles, on the road

between Albany and Boston, in a stage, whose driver sat down with us at breakfast, and was called colonel Ayres. The truth was, the colonel was a man of substance, and drove his own horses on this occasion, his driver having been taken suddenly ill, and no time allowed him to procure another. What a fine story would a foreigner have made of this incident, and what long spun theories would his sagacity have drawn from it!

A late French traveller in America, tells us, that the autumnal frosts affect the Indian corn by "dépouillant de leurs graines épaisses ses épis"....that is, "by depriving the grains of their thick husk."....

"What a strange climate," says the Englishman, who takes for granted that *Indian corn* is only a variety of wheat, rye, or barley, "where the cold performs all that is done, with us, by mill-stones and bolting-cloths!" Probably, however, the more wary Englishman denies credit to the story, and calls the traveller a liar; for, says he, how is it possible that any thing but force and friction should deprive *corn* of its husk?

Now the truth is, that the *folding leaves*, which enclose the *ear* of maize, is called the *husk*; to deprive the *ear* of this covering is called *husking* it. That the force of frost should loosen and occasion these leaves to fall away from the ear is not incredible: the grain itself still retaining the coat which it has in common with other kinds of corn. A London translator undertakes to translate this French into English. He is puzzled to comprehend the meaning of this passage; but thinks it best upon the whole to render it literally, putting the French at the bottom for the satisfaction of those who think it impossible for so grave a traveller to relate so incredible a fact. But though this assertion, rightly understood, be credible enough, it is yet far from being true, for the frost only *opens* the husk. The hand is obliged to open it still more, while on the stalk, and the husk is finally removed, in the granary, by *the hand*. This assertion, to an English reader, is just as incomprehensible as the other; he is as little able to understand how the *grains* can be *unhusked* by *the hand* as by the *weather*.

For the Literary Magazine.

ON THE MANUFACTURE AND QUALITY OF CHESHIRE SALT.

The editor has just received from England, and has been requested to publish the following account of the manufacture of Cheshire salt, with a view to disprove the charges brought against this article, in a celebrated American publication. As the information it contains is curious and satisfactory, and relates to an article of great importation and consumption in the United States, we readily give it currency without intending, however, to hazard any opinion on the merits of the question.

A PAPER has just been put into my hand, entitled, "Commerce of the United States with Foreign Parts in Sea Salt." The name of the author is not given with it, but it was first printed in a periodical work published at New York, entitled "The Medical Repository," has been since circulated with a good deal of industry in America, and appears to have excited considerable attention there. In this paper the yellow fever, and the various pestilential diseases which have long been so prevalent in America, are ascribed *to the salt brought from Liverpool*, which is stated to be "weak and impure;" and the author strongly impresses upon his countrymen the necessity of avoiding the use of this "pernicious article of import," if they wish to escape these infectious disorders. That it may not be imagined I have mistaken his ideas, I will take the liberty of giving the substance of this paper, and of making such extracts from it as may serve to show

that he entertains the sentiments which I have imputed to him.

The author begins by stating the importance of the salt-trade to the United States. He goes on to say, that "though the salt springs in New York, Ohio, Kentucky, &c. furnish the interior with large quantities of muriate of soda, still by far the greatest proportion of the salt consumed is brought from abroad. The total quantity imported into America, from October 1, 1800, to September 30, 1801, was 3,282,063 bushels, of 56 pounds to the bushel. Of this quantity, 1,269,398 bushels, or rather more than one third of the whole quantity imported, was brought from England, and was of English manufacture." He then states, "that the British salt imported into the United States comes chiefly from Cheshire, from the mines which contain it. It is found there near Northwich. The first was discovered in boring for coal, in 1670, by one John Jackson. Rock salt, and the white salt made from it, are exported free from duty.

"Northwich rock salt is never used in its crude state at table; and the employment of it for pickling or curing flesh or fish, or preserving any provisions, without being previously dissolved in water, and boiled down into a white salt, is prohibited under a penalty of forty shillings for every pound of rock salt so applied.....They use the rock salt for strengthening brine springs, or sea-water, preparatory to boiling down."

"The white salt is prepared by a boiling heat. Sea-water, brine-springs, and rock salt, generally abound with various other earthy and saline ingredients, such as lime, magnesia, Epsom salts, gypsum, Glauber's salts, &c. all of which injure the quality of the salt, and disqualify it for preserving animal flesh every where, but especially in hot countries and seasons. Therefore the British salt, which comes to us chiefly from Liverpool and the Mersey, is a most pernicious article of import. It is both weak and impure; and deceived by its tempting appearance, the Americans have used it for curing their fish, beef, pork, and butter. In such cases, these kinds of provisions have generally spoiled, and become putrid. The septic (i. e. putrid,) grasses, exhaling therefrom, poison the atmosphere of our cities and ships, and infect the people with pestilential diseases; the way to avoid which is to avoid Liverpool salt."

The author's philippic against British salt does not end here. After enumerating the other sources from whence America derives its sea-salt, which are chiefly the West Indies and Portugal, he adds, "These kinds of salt, any indeed that we import, besides that from Liverpool, may be employed with safety in preserving animal flesh for food; but that British salt, which *they make to sell abroad, and not to consume at home*, ought to be shunned, as a most pernicious article in trade, and the cause of incalculable sickness, death, and loss of property among the American consumers."

He goes on to say, "As soon as the use of British salt is discontinued, there will be less corruption of the provisions, which form so great a part of our West India exports; there will be less septic and venomous air engendered in the vessels which contain them; there will be proportionably less sickness and mortality from their mischievous agency; and of course there will be less and less noise about importing yellow fevers, &c. from the tropical latitudes. Thus, by degrees, we shall learn not to blame the West Indies for our own mis-doings. The evil lies chiefly at home, and in our own vessels; and this is one of the modes of correction and prevention."

On reading the first part of this paper, I was led to imagine that the object of the author, in levelling his abuse at the salt of foreign manufacture, was to induce his countrymen to improve the advantages which nature had afforded them, and to show them that they might manufacture a salt of superior quality from their own brine springs;

an object in itself laudable. On proceeding, however, with the paper, I was soon aware of my error, and found that this was far from being the design of the author; that he allowed the Americans freely to use salt imported from any other country; whilst he ascribed to that of British manufacture all the long catalogue of evils which he enumerates.

Without entering into the motives of this inveterate and exclusive hostility against British salt, I shall briefly mention what the salt is that is exported to America, and examine the proofs adduced of its impurity and consequent weakness.

That the quantity of white salt which has been exported from Great Britain to the United States, in twelve months, has been at least equal to what is stated by the author of this paper, there can be little doubt. From an account which was ordered to be laid on the table of the house of commons, of the rock and white salt exported from Great Britain to different countries, for several years, it appears, that, from January 5, 1801, to January 5, 1802, 1,946,321 bushels of white salt were exported to the states of America. Large as this quantity seems, it constituted a small proportion of the total export of salt from Great Britain, which amounted in that year to 6,582,329 bushels. The mere duty on the salt consumed at home, which is used in curing of fish and provisions, in preserving butter, in the making of cheese, and for all domestic purposes*, amounted to little less than a million sterling. Is it not singular, that, from the United States alone, we should have heard of the dreadful effects which the importation of this "pernicious article has occasioned?" though it has been sent in such large quantities to different European states, to Africa, to our own America colonies; though it has been used in our own fisheries, and in curing the provisions for our navy: yet no yellow fever, no pestilential disease, has been here produced by it:—pretty strong proofs that this salt is not "disqualified for preserving animal flesh" *every where*. Why in America alone its baneful effects should show themselves, is not easy to conceive!

From the account which the author next gives of the discovery of rock salt in Cheshire, he seems to imagine either that the salt is sent to America in the state in which it is procured from the mines...." the British salt imported into America comes chiefly from Cheshire, from the mines which contain it," or that it is manufactured principally from the "rock salt used in strengthening brine springs, or sea-water, preparatory to boiling down." He appears to suppose that no white salt was manufactured in Cheshire previous to the accidental discovery of rock salt.....Whether these are his ideas, or whether they are facts, may not be of importance in discussing the question of the comparative purity of Liverpool salt; but the truth is, that no rock salt, or salt in the state in which it is gotten from the mines, is ever exported to the United States, though very large quantities of it are annually exported to other countries; and that by far the greatest proportion of the white salt exported from England, or used at home, is manufactured from the natural brine springs, without any artificial addition of rock salt, and has been procured from these sources as long as we have any records of the history of the country. After having, however, endeavoured to give the idea, that it is only the "salt from the mines," or salt prepared from this, which is exported from England into America, he seems, in introducing the account of the penalty attached to the use of crude rock salt in England, to wish to lead his readers to believe, that though the English are very ready to supply

* No mention is here made of the salt used in manufactures, as this is unconnected with the subject of the present inquiry.

the Americans with *this*, they take care not to use it themselves. That he wishes to impress upon them this idea, we are justified in supposing from what he afterwards says, "but that British salt, which they make to sell abroad, and not to consume at home, ought to be shunned as a most pernicious article in trade," &c.

What is the *difference* alluded to, it is for the author to explain. In England it is perfectly well known that no distinction is made, no difference known, betwixt the salt exported and that consumed at home; while England escapes all the terrible evils ascribed to this manufacture. It is hardly necessary to state, that the penalty on the use of rock salt is intended merely to prevent frauds on the revenue.

The next part of the paper seems to contain the ground-work of the author's charge against salt of British manufacture; and the inference which he produces from the premises he gives us, is surely not a little singular and extraordinary :.... "Sea salt, brine springs, and rock salt, generally abound with various other earthy and saline ingredients, such as lime, magnesia, Epsom salt, gypsum, Glauber's salts, &c. all of which injure the quality of the salt, and disqualify it for preserving animal flesh every where, but especially in hot countries and seasons. Therefore this British salt, which comes to us chiefly from Liverpool and the Mersey, is a most pernicious article of import. It is both weak and impure," &c.

That sea water, brine springs, and rock salt, each contain, besides muriate of soda, various earthy and saline ingredients, often those which the author of this paper enumerates, is perfectly well known. But before he had presented us with the conclusion he draws, we might have expected that he would have shown us, either that the salt imported into America, from other countries, was procured from other and purer sources, or that the Cheshire salt, exported from Liverpool, contained a larger proportion of these earthy impurities, than the salt received from other quarters. Can the author be so ignorant of the subject about which he writes, as not to know that salt is procured in the large way from *no other sources*, than sea-water, brine springs, and rock salt, (or in some countries, from inland salt lakes, which partake of the nature of the former sources,) and that the Portugal and Mediterreanan salt is obtained by slow evaporation of sea water alone; whilst the Cheshire salt is procured from native brine springs and rock salt? In his eagerness to vilify salt of British manufacture, he has, with singular inconsistency, included *all kinds* of salt in the same indiscrimate censure; for since all kinds of manufactured salt contain these impurities, and since the author attributes to these impurities an imperfection in the power of preserving animal flesh, the fair inference would be, not that Liverpool salt alone must be weak and impure, but that every kind of salt is unfit for the preservation of animal food in hot climates, and is therefore "a most pernicious article of import."

But had the author given himself the trouble of examining into the component parts of Cheshire salt, he would have discovered that this very salt, which he states to be necessarily so impure, is almost entirely free from those earthy salts, which he states to be contained in the various sources whence muriate of soda is extracted; and he would have learnt, that even the rock salt found in England consists of pure muriate of soda, combined with a certain proportion of argillaceous earth*, with scarcely any other earthy or saline admixture. The argillaceous earth, being perfectly insoluble in water, is completely se-

* In fixing the duty upon rock salt to be used in refineries, government allows sixty-five pounds of rock salt to the bushel, instead of fifty-six pounds, as in white salt; this being considered as the average proportion of argillaceous earth mixed with the rock salt.

parated when the rock salt is dissolved; and if any earthy matter be found mixed with the salt afterwards made, it can be derived only from the water by which the solution is formed. In the natural brine springs, which owe their origin to the waters of the surface finding their way through the superincumbent earth to a stratum of rock salt, and dissolving a certain proportion of this, (greater or less as it is more or less exposed to their action), the brine contains scarcely any more earthy matter than the water did previous to its action on the salt, or no more than the water of springs or rivers.

It is certainly only by experiment that the relative purity of the different salts, and of the different sources from which they are procured, can be ascertained. Such experiments we have, and the following are their results:

First, with regard to the comparative purity of the *sources* whence the different kinds of salt are obtained; the bay salt is procured entirely from sea water, and the Cheshire salt from the brine springs and rock salt in that part of England. The rock salt, as we shall presently show, contains few other soluble parts than pure muriate of soda, and therefore the proper subjects for comparison are the Cheshire brine and sea water.

To our ingenious countryman, Mr. William Henry, whose chemical knowledge and accuracy of research are well known, we are indebted for an examination of the brine from the springs at Northwich.

Examining it by re-agents he found: 1. That muriate of barytes gave a white precipitate.

2. That there was a precipitation on the addition of oxalic-acid.

3. That with prussiate of potash there was no immediate change, but after some hours the brine acquired a blue tinge.

4. That all the alkalies, fixed and volatile, threw down an abundant white precipitate.

The first and second experiments indicate sulphate of lime, and the third, an inconsiderable quantity of iron.

All the earths were precipitated from two quarts of brine, by carbonate of potash. This precipitate, washed and dried, weighed two hundred grains, and consisted of a mixture of carbonate of lime and carbonate of magnesia, principally the former. The muriate of soda, in the same quantity of brine was 20 oz. 256 grains.

Hence it appears, that a *wine-pint* of the brine contains 5 oz. 64 gr. or 2464 grains, of muriate of soda, together with a quantity of earthy salts, which are to be considered as impurities, and of which the mere earthy part, brought to the state of a carbonate, amounts to 50 grains.

On the other hand, we have an analysis of sea-water by the illustrious Bergman, whose authority stands among the very highest as a practical operator. This excellent chemist ascertained the contents of sea water to be the following, (reducing the measures from the Swedish to the English, for the sake of comparison):

One English wine pint of sea water, taken up at the latitude of the Canaries, contains: grains

Of common salt	241
Of muriated magnesia	65½
Of sulphate of lime	8

Of these three ingredients, the two last are the earthy impurities from which, if the earth were precipitated by a carbonated alkali, as in the former experiments, the 65 1-2 grains of muriated magnesia would yield 45 grains, and the 8 grains of sulphate of lime would yield about 6 grains of earth....total 51 grains.

Thus we see that the *absolute quantity* of earth precipitable from a pint of Cheshire brine, is nearly the the same as from a pint of sea water; but the *relative proportion* of this earth to the pure muriate of soda, is totally different since a given bulk of the Cheshi

brine contains full ten times as much pure salt as the same quantity of sea water. Consequently it would be necessary to evaporate at least ten times as much sea water as Cheshire brine, to obtain a pound of salt; and, therefore, if the impurity of the source whence salt is obtained were to affect the quality of the manufactured product, as the author of the paper insinuates, it would follow that the *bay salt*, which is procured from sea water, ought to contain ten times the impurity of that of Cheshire manufacture, which is so much reprobated.

The following experiments will show how small is the proportion of earthy salt contained in rock salt, or in the salt which is procured from the Cheshire brine springs, either natural, or when strengthened with rock salt. They will convince us, that if this last be not found to preserve animal substances from putrefaction, at least equally well with other salts, it cannot be owing to the want of purity in the salt, but must be ascribed to some other cause.

Experiments.....480 grains of rock salt were dissolved in four ounces of distilled water.

1. On addition of carbonate of potash, there was no precipitate.

2. No alteration was produced by this solution on blue vegetable juices.

3. On addition of a few drops of tincture of galls, a slight purple tinge was given to the solution; and, after standing some hours, there was a brown sediment at the bottom of the phial.

4. On addition of muriate of barytes, no precipitate.

The first experiment shows that the rock salt has no muriate of lime or muriate of magnesia combined with it, earthy salts always met with in sea water, and generally in brine. The second, that it has no uncombined acid or alkali. The third, that it contains some portion of iron. The fourth, that there is no sulphate of lime (gypsum) contained in it.

Though the presence of a small quantity of iron gives a brownish tinge to a large quantity of salt, it has never been suspected to injure the quality of the salt, or to lessen its power of resisting putrefaction. The iron here found is a carbonate; and if the brine be left for a few days in the reservoir, previous to its being drawn into the evaporating pan, the greater part of the acid leaves the iron, and the oxyd subsides to the bottom of the cistern. If any still remain united with the acid, when the brine, is heated to 100 degrees of Fahrenheit in the evaporating pan, the acid quits the iron, and the latter then subsides. As the oxyd of iron affects only the colour, and does not diminish the use of the salt, less pains is taken to separate it*.

Similar experiments made with solutions of stoved (or fine grained) salt, and with large grained (fishery) salt, of Cheshire manufacture, such as are indiscriminately exported or used in England, show, that the portions of earthy salts contained in them is much too small to have any effect in lessening the value of the salt, and *much smaller than is met with in salt of any other manufacture.*

Experiments.....480 grains of stoved salt (prepared by a boiling heat) were dissolved in 4 oz. of distilled water.

1. A precipitate was produced by a solution of carbonate of potash, which, when dried, amounted to 3 grains, and was found to consist of carbonate of lime and carbonate of magnesia.

2. On adding muriate of barytes there was a white precipitate.

3. No alteration was produced by a similar solution on blue vegetable juice; but on adding to it a *single drop* of muriatic acid, a sensible redness was given....By the addition of a few drops of a solution of carbo-

* At Walker, in Northumberland, the quantity of carbonate of iron contained in the brine, is so great, that it is separated by throwing quicklime into the reservoir; and the ochre is prepared for sale.

nate of potash to a like solution of stoved salt, a light green colour was given to the blue juice of vegetables.

On making similar experiments with a solution of 480 grains of large grained fishery salt, prepared by an evaporation conducted at 110 degrees of Fahrenheit, the result was the same, excepting that the precipitate, on the addition of the solution of carbonate of potash, amounted to one grain only.

From the first experiment it appears, that there is a small quantity of muriated-lime and magnesia combined with each kind of salt; but that even in the stoved, or the salt prepared by a boiling heat, these do not amount to a hundred and fiftieth part of the muriate of soda; and in the large grained to little more than a five hundredth part

The second experiment shows that some sulphate of lime is in the salt; but as this is soluble in water only in the proportion of 1 to 500*, it is obvious how small the quantity of this must necessarily be: and as it has appeared that none is contained in the rock salt, what little there is of it can be derived only from the water of solution, and can contain no more than this. No one will, I believe, be found to suspect that the small portion there is of it can injure the quality of the salt.

The third experiment shows, that there is not either in the stoved, or the large grained fishery salt, any uncombined acid or alkali.

It was an idea of the late Dr. Brownrigg, when he published his ingenious and philosophical work on the Manufacture of Common Salt, that by a boiling heat, a portion of the acid in the muriate of soda was expelled, and that the salt prepared in this process had an excess of alkali. The learned bishop of Llandaff seems to have entertained the same opinion.....He ascribes the supposed superiority of Dutch salt to the addition of *sour whey* which they make to the brine, and which, he imagines, unites with any uncombined alkali in it. The above experiment, which was frequently repeated, shows that this is not the case. It corresponds with the experiments made by Mr. Boyle, and proves that *no separation takes place in the component parts of the muriate of soda by boiling the brine.*

The experiments which have been mentioned, and the statement of facts which has been given, must, we presume, have convinced every unprejudiced person that the salt manufactured in Cheshire is almost entirely free from any foreign contents, and that it consists of pure muriate of soda, with scarcely any other saline or earthy addition. But,

* It may be here remarked, that the proportion of earthy salts to the muriate of soda, is still smaller in the manufactured salt than in the brine, small as it is even in the latter; for on the application of heat to the brine, a portion of the acid may be observed to leave the carbonate of lime, and this is no longer held in solution; while, as the evaporation proceeds, the sulphate of lime subsides, and mixes with the carbonate of lime which has been separated. These earthy salts are partly taken out in the early stage of the process of manufacture, with a portion of the muriate of soda first formed, by the operation of "clearing" the pan; and partly subside and adhere to the upper surface of the pan, forming that incrustation there which is called by the workmen "pan-scratch," or "scale," and which gradually accumulating, it becomes necessary to remove from the pan every three or four weeks by "picking."

From an analysis of the "clearings," by the excellent chemist above-mentioned, Mr. William Henry, it appears that 480 parts contained 384 of muriate of soda, 20 of carbonate of lime, and 76 of sulphate of lime....He found 480 parts of the "pickings" to contain 40 of muriate of soda, 60 of carbonate, and 380 of sulphate of lime. Circumstances are, of course, occurring to vary these proportions. No muriate of magnesia is found in either the clearings or pickings, since this, being much more ready of solution than muriate of soda, remains in the liquor left at the bottom of the pan after the muriate of soda has been drawn out.

though more pure than any other salt manufacured, it does not necessarily follow, that, in *every form* in which it is prepared, it should possess superior advantages in the preservation of animal food, since several other circumstances are here to be taken into consideration. These will be best understood by examining what is the process of nature in forming the crystals of muriate of soda; and by stating the different ways in which the manufacture is conducted in Cheshire.

The natural form of the crystals of muriate of soda, is that of a perfect cube; and they regularly assume this figure, when the due arrangement of their particles has not been interrupted by agitation, or the application of strong heat. "These cubes exhibit diagonal *striæ*, and frequently, on each side, produce squares parallel to the external surface, gradually decreasing inwards, circumstances which show the vestiges of their internal structure; for every cube is composed of six quadrangular hollow pyramids, joined by their apices and external surface. Each of these pyramids is filled up by others similar but gradually decreasing; and then the form is completed. By a due degree of evaporation, it is no difficult matter to obtain these pyramids separate and distinct, or six of such, either hollow, or more or less solid, joined together round a centre." "If we examine the hollow pyramid* of salt separately, we shall find it composed of four triangles, and each of these formed of threads parallel to the base; which threads, upon accurate examination, are found to be nothing more than a series of small cubes†."

The perfect crystalization of the salt can, however, take place only under the circumstances above-mentioned, a freedom from agitation, and from too rapid an evaporation of the water which holds the salt in solution; and it is principally on the presence or absence of these causes that the variation in the appearance of the salt manufactured in Cheshire depends.

The manufacture is conducted in three different ways, or, rather, heat is applied in three different degrees, to effect the evaporation of the water of solution.

1. In making the *stoved*, or *lump salt*, as it is called, the brine is brought to a boiling heat (which, in brine fully saturated, is 226 of Fahrenheit), and it is continued nearly at this heat during the formation of the salt. The little crystal is no sooner formed, than, by the agitation of the brine, it subsides to the bottom of the pan. If taken out, it appears, at first sight, to be granular, or a little flaky; but, if more accurately examined, it is found to approach to the form of a little quadrangular, though somewhat irregular, pyramid*.

2 In making the *common salt*, the crystallization is carried on with the brine heated to 160 or 170 degrees of Fahrenheit. The salt formed in this process is in quadrangular pyramids or hoppers, close and compact in their texture, frequently clustered together, and larger or smaller, according to the degree of heat which has been applied. Little cubical crystals will often be intermixed with, and attached to, these.

To make the *large grained*, or *fishery salt*, the brine is brought to a heat from 100 to 110 of Fahrenheit; and at this heat the evaporation of the water and the crystallization of the salt proceed. No agitation is produced by it on the brine; and the slownesss of the evaporation allows the muriate of soda to

* The bases and altitudes of these little pyramids are in general equal; thus showing the disposition of the salt to form a cube.

† See Bergman's Essays, vol. ii. p. 12, 13.

* The salt thus made, being afterwards dried in heated stoves, loses about one-seventh of its weight by the evaporation of a portion of its water of crystallization.

form in large, nearly cubical, crystals, seldom, however, quite perfect.

Though the outward form of the salt produced by the varied processes is very dissimilar, there is scarcely any difference, as has appeared by the experiments, which have been given, in its degree of purity. Indeed, the different processes, instead of being regarded as distinct ones, might, perhaps, with more propriety, be considered as gradations in the same process, interrupted only by the agitation which heat gives to the brine. In the stoved salt, where the agitation is greatest, only a small portion of the little pyramid has been formed. In the common salt, the heat and agitation during the crystallization, being less, the hollow pyramid is completed. In making the large grained fishery salt, there being no agitation, the little pyramids are enabled to unite, and to form into cubes.

That these are facts, is readily proved by re-dissolving the large grained fishery salt, and applying a boiling heat to the brine thus made. We then procure a granular or flaky salt, resembling the stoved salt; while, on the other hand, if we re-dissolve the stoved salt, and evaporate the water of solution at a heat of 100 degrees, we shall procure large cubical crystals of muriate of soda.

Since, from the experiments which have been mentioned, and the detail of facts which has been given, it is evident that the salt manufactured in Cheshire is procured from sources much purer than bay salt, or than salt of any other manufacture: since it has appeared that it is an almost pure muriate of soda, and has scarcely any admixture of earthy salts: since the salt made by the different processes, and the application of varied degrees of heat, differs only in outward form, and not in its component parts: since this salt has been found by long experience, not only in Great Britain, but in the different countries to which it has been every year so largely exported, to be a most excellent preserver of animal flesh from putrefaction: and since these different countries have been free from the contagious diseases which have prevailed in America, the conclusion seems obviously to follow, either that the author of the paper above-mentioned can have no foundation for his abuse of the salt imported from England into America, or that there must have been some mismanagement in the application of it.

From the account which has been given of the variation in the figure of the salt procured by the different processes of manufacture in Cheshire, it will readily be conceived that these, though differing little in purity, may admit of very various application in the preservation of animal flesh and provisions.

For table use, for the salting of butter, and for various domestic purposes, a preference is given, both in England and in the different countries of Europe to which it is so largely exported, to the salt prepared by a boiling heat; the smallness of its grain better fitting it for these purposes.

For the same reason, and from the readiness with which it dissolves, this salt is well adapted for making the pickle, used for *striking* the meat, which is the first part of the process in curing fish, and preserving animal flesh.

For the *packing* of fish and provisions, it is by no means so proper as the common or large grained fishery salt; and, as might be expected, it is found, when applied to this purpose, not to preserve them equally well from putrefaction; for, being so ready of solution, the whole of it is formed into brine, which, being forced out from betwixt the layers of flesh of fish, by the pressure of these on each other, the different portions of animal matter come into close contact, without having any salt left interposed. Whereas, when the salt of larger grain is used, a considerable part of it long remains undissolved, separating the different portions of meat, admitting,

in some degree, the brine to flow betwixt the layers, and furnishing a constant supply of saturated brine from the solution of the salt in the fluids exuding from the animal matter, to every part of the packed provisions.

For the Literary Magazine.

QUERIES RESPECTING THE BEST MEANS OF WARMING ROOMS.

I. STEAM.

1. CANNOT heat be imparted to rooms, closets, ovens, vessels, and the substances of domestic use, otherwise than by introducing fuel into such rooms and closets, and into contact with such vessels or substances?

2. Cannot, for instance, a chamber or parlour be warmed by means of fire kindled at a considerable distance from it?

3. If water be boiled in a vessel, to which a tube be attached, will not the water, thus converted into steam, fly through this tube, to any distance?

4. Cannot the outside of this tube be so fortified, that the steam, in passing through it, shall lose none or very little of its heat?

5. Cannot, in other words, this steam be poured uncondensed into a vessel, of metal or of earthen ware, situated at a considerable distance from the boiler?

6. Will not such vessel or stove be considerably heated by the steam thus received and condensed within it?

7. Could not the heat, thus imparted to the stove, be made equivalent for all purposes for which heat is wanted, *in a parlour or chamber*, to the heat generated by burning fuel in the stove itself?

8. Would not the heat thus obtained be more equable, mild, and stationary, and accompanied with less dirt, less trouble, less danger, less expence, and less injury to the eyes and skin, than heat obtained from burning wood, coal, or peat, in a stove (either open or close), or in a fire-place of any kind?

9. Would not the costly and cumbrous apparatus of shovel, tongs, poker, brush, andirons, with the fire-maker and chimney-sweep, be, by this means, rendered unnecessary in such chamber or parlour?

10. Could not this steam be excluded or admitted, lessened or increased, with ease and expedition, and at pleasure, by the proper disposition of cocks, valves, and dampers?

11. Could not suitable provision be made, that all the steam condensed in these stoves should return into the boiler; and thus an indefinite supply of steam be maintained by the same quantity of water?

12. Could not many stoves and many apartments be thus warmed at the same time by one common fire and boiler, situated in a lower room or cellar?

13. Would not the fuel, necessary to supply this common fire, if properly managed, be fifty or a hundred times less in quantity than that which would be requisite to warm the same apartments in the same degree, in a common and separate fire-place?

14. Suppose a hollow globe of cast iron, whose cavity is sufficient to contain a cubic foot of highly rarified steam, and whose bounding solid is 1-5th of an inch thick: what degree of heat will such a globe imbibe and impart to the surrounding air from the condensation of a cubic foot of very hot steam?

15. Would not a cubic foot of water, and consequently a square boiler, whose interior diameter is 12 inches, be sufficient to supply and fill with steam *eight hundred* of such stoves as are described in the last query?

16. Could not all danger of bursting in the boiler, the conducting tube, and the stove, be effectually prevented by the use of commodious safety valves?

17. What quantity of fuel would be necessary to convert into steam

a cubic foot of water; and to maintain a regular supply of steam to any given number of stoves, and consequently of heat to any given number of apartments?

18. Are not enquiries and experiments to this end highly worthy of ingenious minds, who are at the same time anxious to promote the comforts and enjoyments of their fellow men?

II. AIR.

1. Might not an apparatus be formed for heating air, and distributing this air thus heated, into various and remote apartments?

2. Since rooms are made warm by rendering the air they contain warm, might not air be heated at a distance from the room, and communicated to the room by means of conducting tubes? Might it not first be contained in vessels exposed to the action of fire, and then be made to replenish a hollow cylinder to serve as a reservoir, from which it might be let out when wanted?

3. On this system, would it be impracticable to dispose matters in such a manner, that on opening a valve in the wall or ceiling of a parlour or chamber, a stream of warm air shall rush into a room, by which the temperature of that room may be regulated to any pitch the tenant of it pleases?

4. Might not the fire-place and fire by which the air is warmed, be situated in a lower apartment or cellar, and be so disposed in brickwork or masonry, as that a little fuel shall heat a great quantity of air, and warm a great number of apartments?

5. Would not this method exceed, in cleanliness, simplicity, cheapness, and freedom from danger and trouble, any other method of warming rooms? Would not the temperature of the apartment be regulated with greater precision, and more equally, than by any other process?

6. What apparatus would be necessary for this purpose?

7. What means should be used to make the fresh air enter the vessels provided for heating it?

8. When heated, by what means shall it be made to pass upward or onward in the proper tubes, and not go back again through the aperture at which it entered?

9. When not drawn off in the upper rooms, how shall the superfluity be disposed of?

10. Will not air, greatly heated, perform all the operations of cookery, baking, boiling, and roasting; and might not all these operations be effected by the same agent, air, and by the same apparatus as that by which rooms are warmed?

11. By this means, might not any temperature be produced, in any well constructed room, higher than that of the external atmosphere, without fire-place or any conspicuous aperture; by means not perceptible to the stranger or the visitants?

It is not insinuated that these queries have never been put before, nor ever received satisfactory answers. They are merely intended to awaken and direct the attention of the reader to points of great importance in private and domestic life.

QUÆSITOR.

For the Literary Magazine.

ZEENDORF EDUCATION, AND MILITARY SYSTEM.

A FRENCH traveller, in describing the Austrian troops reviewed at Prague, in 1786, gives us the following curious account of a regiment arrayed and disciplined after a new and singular fashion.

He tells us that he was particularly struck by the appearance of a troop, which acted separately, in some respects, from the rest, and displayed exercises and manœuvres, as well as dress and arms, peculiar to themselves. They belonged to the count Zeendorf, who possesses large domains in Bohemia, which he governed with most of the attributes

of sovereign power. These troops were raised among his own vassals, and maintained at his own expence, on condition that the emperor-king would allow him to name and commission all their officers, and regulate their discipline according to his own fancy.

The tenure by which he held of the king of Bohemia, allowed him to maintain an armed force, for the protection of his own territory, and obliged him to supply the armies of the emperor-king with a thousand men in times of war, these men being paid and maintained by the emperor as long as they are actually in his service. The present count has taken their maintenance upon himself, on the above conditions.

These men are not draughted indiscriminately, and at any age when their service is required, but they are taken at the age of twelve years, with their parents' consent and their own. By very natural means he has given an air of dignity to the profession, and annexed to it so many dazzling privileges, which are, however, chiefly of an honorary nature, that the post is an object of competition, and the candidates are so numerous, that there is a difficulty of choice. He requires a certain form, stature, degree of strength and hardiness of constitution, and admits none but such as come up to his standard of human excellence. They are admitted with certain religious ceremonies, and assume obligations, like the knights of ancient military orders, which it is not merely a civil offence, but a crime against the Deity, to violate. These obligations relate to the regulation of the passions, to diet and regimen, and to social conduct. The grand ends in view are to harden the body and strengthen the mind. The means suitable to this end are such as make their provision and maintenance as cheap, and their movements as little encumbered, as possible.

In the first place, their dress consists of one garment, of an elastic stuff, or stuff woven in the stocking-loom. This garment covers the body, the thighs, legs, and feet, and the arms down to the wrist. On the feet are leathern boots, which reach half way up the leg; on the head is a leathern cap, and round the waist is a belt of leather. This dress is made of wool, being of a thick texture in winter, and a thin one in summer.

Their arms are, a heavy musket with two barrels, with a strong bayonet, the weapon being constructed after the best and newest fashion, and having the name and office of the wearer engraved on it. On the front of the cap is likewise his name. The rank and situation of the soldier is conspicuously denoted by the form and finishing of his cap, dress, boots, and arms.

In a belt around his waist are twenty cartridges, a razor, a steel comb, a fine brush, and little implements, or trinkets, or money. They are so disposed as scarcely to be perceptible. His dress fits close to him, and shows the whole outline of his body.

A canvas bag is also attached to his person, which when empty has the graceful form of a short cloak or mantle. On a march, and in actual service, it contains forty pounds of bread, and a small cup of horn to drink with: sometimes one spare garment is added to its contents.

Their provision is a pound and a half of hard biscuit, made of the best rye flour. When stationary, they have, in addition, four ounces of smoke-dried beef. Their drink is only water, and they must cheerfully starve before they accept any other kind of liquor, meat, or bread, than those just described.

They must take but six hours sleep in the twenty-four, and must take it at any moment most convenient. All habits relative to sleep are carefully guarded against: they must be able to watch twenty-four hours with alacrity, and take their six hours sleep at six different times, if necessary, in the course of the day. They must go to sleep in a moment, and awaken at the slight-

est signal, or even at a pre-appointed time.

They must sleep with their heads on the same level with their bodies, on the bare ground, or, *at best*, on a bare board, and without any additional covering.

When stationary, and it is possible to do it, they must daily, and at all seasons, go through the following corporeal exercises:

First.....Swimming, which must take place, if possible, in deep running water, and must last half an hour at a time.

Secondly.....Running, which must occupy another half hour. To run fast is the object of daily exercise, and to run long, of a periodical half weekly exercise.

Thirdly.....To leap, which requires another half hour.

Fourthly.....To wrestle, which demands the same period.

Fifthly.....To fence, with the gun and bayonet.

Sixthly.....To dance, in which grace and agility are wrought into a system, and numerous ballets or pantomimic dramas are composed by the best masters, for the purpose of improving them. These ballets are plays, in which action and thought are conveyed by look and gesture, and in which gesture is regulated by the sound of music. They are designed not only to improve the body and senses, but to instruct the mind in all that belongs to their profession. They are accordingly adapted to all degrees of power and skill, and form a regular series of exercises, from the easiest and simplest, to the most arduous and complex.

Seventhly.....To play with a ball and racket. Several games at ball are practised by them, some on an easier, and some on a more difficult plan.

These are the seven arts or branches of what may be called their corporeal education. Their minds, however, are not neglected: on the contrary, they receive the most assiduous instruction in every branch of knowledge which can be serviceable to the defence of their country, in the field, and the preservation of its honour and promotion of its happiness at home.

Their education commences at twelve years of age. They are then placed in a college, and subjected to the strictest discipline, till twenty-four, when, if they are duly qualified, they enter upon manhood and its various duties.

They are then formed into a band or regiment, and their exercises are an imitation of all the movements and operations of war. They are bound to obey the emperor's call to fight against the enemies of the German empire.

Their internal government, though its laws are prescribed by the prince, is administered by themselves: that is, by officers of their own election, with the concurrence of the prince. All offences are examined by courts whose members are elected by themselves: that is, they consist of officers who owe their authority to previous election.

The chief military maxims of their institution are:

Never to turn their backs upon an enemy; never to be made prisoner. To either of these events death is to be cheerfully preferred; and if not received from the enemy, must be inflicted by themselves..... This rule admits of no limitation or exception.

When we say to them, that to yield to numbers is not dishonourable; that the end in view may sometimes be best effected by retreat; and that this, if it be to gain an advantage, or preserve a life useful on other occasions, is an argument not of fear but of prudence: ....they answer, that these notions imply that life is more valuable and men more scarce than is really the case. They are taught to deprecate old age and its incurable infirmities as an evil, and not seek it as a good: that to die suddenly and by the sword, in the prime of vigour and health, is highly desirable to those who know that they must some time die, and that what is

called a natural death is generally painful, lingering, and ignominious; and is particularly acceptable to those who believe that they only change this life for a better. As to survivors, the death of a knight does not make his post vacant: on the contrary, it is instantly filled by one who is eagerly waiting for it, and who is probably more youthful and vigorous than his predecessor. To die early, therefore, is to benefit one's self, the man who succeeds us, and the common cause; the number of the band being limited. These sentiments are instilled into the knight by all the course of his education, by example, and by the most sacred impressions of religious duty. His very nature is thus moulded so as to make him utterly incapable of other views or sentiments.

He must not survive his strength or agility. When disabled by wounds or sickness, even for a short time, from performing the most arduous of his duties, he must embrace death. He must kill himself.

To one who should attempt to show the impolicy of this maxim, the answer is the same as has just been given. They likewise add, that their calling requires them, in any circumstances, to face death; it is best to allow of no exception to those rules, or to make the warrior, in any case, the arbiter of the question when it is right to stand or run away, to yield or contend, to live or die.

Hence, the surgeon, the medicine chest, and the hospital, are no part of their train.

Their period of service is twelve years; promotion from the lowest grade, at which every one must begin his career, is obtained by a probationary period spent in the lower stations, and by accomplishments, both mental and bodily, which are subjected to the severest test.

After twelve years, they must withdraw from the ranks: they may then marry, and may discharge a variety of civil duties.

My author, who was a military character, is vastly taken by this strange system. He takes great pains to acquaint himself with all the minutiæ of their discipline, and points out the effects it has produced.

He tells us, that none of the men are less than six feet high. That their persons are models of strength and proportion; their gesture the combination of agility and grace. That they use a heavy musket with the lightness, quickness, and dexterity that a fencing master displays with the small sword. Hence their attack is irresistible, whether they use this weapon to strike or to force.

They are able to run, with their arms and ammunition, one mile in six minutes; and can travel, without any lasting fatigue, fifty miles in ten hours.

In battle, they are anxious to contend hand in hand, as their superiority is then most likely to show itself. They place little reliance on powder and shot, artillery they totally abjure, and they use the bullet merely because it can be to a certain extent conveniently combined with the other uses of a musket. They do not therefore load themselves with ball or ammunition. They carry none but about their persons, in the longest march.

Horsemanship they likewise despise. Cavalry they deem a superfluous encumbrance in war. They deny that horsemen are by any means equal to the same number of *foot*; and they maintain that any advantages allowed to them on the score of celerity or force is greatly overbalanced by their unmanageableness, the trouble and expence of dressing, equipping, harnessing, and feeding them. The same objection they make to artillery of all kinds. An army of such troops, whatever be its numbers, will move over any roads, and through any country, fifty, or at least forty miles, a day. They need not take into view the state of the country they pass, as to the means of subsistence it possesses. They need not burthen themselves with money to purchase

meat for themselves or the men or beasts that carry them or follow them: they want only a country that has running water, for they carry a month's provision on their backs, and have no beasts, no waggons, no suttlers, in their train..... Thus, they might pass an uninhabited country twelve hundred miles wide, that was absolutely desert..... They employ no labour to carry tents or baggage of any kind, because they carry all they want upon their shoulders; and ground to lie down upon, or a tree to lean against, is all the lodging they require.

They do not intimidate or harass the villagers or townsmen, by intruding on their houses: they would not enter them, were they supplicated to do so.

To cross rivers they only ask permission to reach the margin, for water is to them as sure a footing, for a few miles, as dry land..... They do not stop to build or master a bridge, for a bridge is neglected even when it is ready to receive them, since, while hours or days are consumed in crossing a narrow bridge, they can pass the stream in a body, and forty thousand may transfer themselves to the opposite side of a river a mile wide in half an hour.

They carry no ovens nor bakers to bake their bread, nor kettles to cook their victuals; all is ready baked and ready cooked. Their knapsack is their waggon and cupboard, and their hands the only implements of cookery or service they want.

What an enormous difference between this apparatus and provision for war, and that which is used in most European armies! What a train of horses, waggons, and useless men and women encumber the motions of an English or a German army! What various departments of bakers, drivers, physicians, and commisaries; what quantities of baggage, of tents, clothing, beds, implements of cookery and housekeeping! How many wain-loads of powder and ball, struggling with crazy wheels, worn-out horses, and crooked muddy roads! How many superfluities of bread, beef fresh and salt, alive and dead, flour which requires a tedious process, and iron plates, and fuel, to make eatable! How many casks even of spirituous liquors are they loaded with!

All these things the miserable wretches who compose such armies deem necessary to their subsistence. Habit, fighting with nature, and reason, and health, and activity, imperiously demand all these encumbering appendages. They cannot sleep, but on beds, and under tents: they cannot eat but what has just gone through the fire, and accompanied with poisonous doses of strong liquor, which impairs their health, and robs them of their understanding.

Almost all military systems have adopted the use of music: first, to convey the intentions of commanders, next to regulate the steps and movements, and thirdly and chiefly, to afford a mechanical impulse and elevation to the spirits. The horrid and infernal nature of war, pursued as a trade, or at the impulse of ambition, needs to be disguised by pride, pomp, and circumstance; and nothing, we well know, inspires ardour more successfully than music.

Our Zeendorf legislator has a strong and effectual hold upon the passions of his soldiers, by means of education and notions of religious duty; but he does not disdain, on the contrary he deems indispensible, the aid of music. He entertains, however, the utmost abhorrence of drums: they are reliques, he says, of ages of ignorance and barbarism, and are equally unsuited to the purposes to which they are applied, by their size, which is cumbrous, their shape, which is awkward, and their sound, which is nothing but a rumbling and monotonous noise. The only instrument he admits is the *fife*, which is varied in size and form, so as to produce a very great compass of music.

This branch of instrumental music his people have carried to a high

degree of excellence; and all the forms of the flute, clarionet, and hautboy, have been exhausted by their ingenuity. Each company of ten has a musician, though music forms a part of the education of all.

The garment of other soldiers must consist of a dozen pieces, and of as many folds, one within another, of the most costly or unsuitable materials, and in shapes the most awkward, redundant, or incommodious. Their hair must be plaistered with grease and flour, and allowed to grow into a spacious mansion for noisome venom and unwholesome filth. Their heads must be covered with ugly hats, of wool or fur, *dyed black*, and pinched up into the most grotesque shapes imaginable. They must have women to perpetuate a destructive disease among them, and to set them an example of barbarity, or folly, or intemperance. In short, nothing can equal the prodigal waste of money, life, health, strength, and virtue, in a modern army: but, in every circumstance affecting the health, virtue, and military usefulness of the individual, the Zeendorf institutions seem in the highest degree valuable and judicious. What pity that they are confined to a few hundred men and a single small principality!

Thus far my author. Many other observations will occur to a curious reader, on reading this singular account. We are taught by it the practicability, and even the superior wholesomeness, of the simple diet used by this order of men: for though in some respects they perform the functions of common soldiers, they have habits and sentiments worthy of sages and heroes, and are to be considered as an order of knighthood.

Is not the education here described such as ought to be adopted relatively to every class of citizens? And since it is so apparently and eminently calculated to give robust bodies, elegant and powerful gesture, and temperate and sober habits, health and long life, is it not eminently useful as a preparation for any of the higher walks and provinces of social life?

ALDO.

For the Literary Magazine.

ON MODERN LATIN POETRY.

IN the eleventh of Fitzosborne's letters, the author, speaking of "every man who sets up for a poet in a dead language," remarks, that, to express himself with propriety, "he must not only be sure that every *single* word which he uses, is authorised by the best writers, but he must not even venture to throw them out of that particular combination, in which he finds them connected, otherwise he may fall into the most barbarous solecisms. To explain my meaning by an instance from modern language: the French words, *arene* and *rive*, are both to be met with in their approved authors; and yet if a foreigner, unacquainted with the niceties of that language, should take the liberty of bringing these two words together, as in the verse

"Sur la rive du fleuve amassant
de l'arene,"

he would be exposed to the ridicule, not only of the critics, but of the most ordinary mechanic in Paris. For the idiom of the French tongue will not admit *sur la rive du fleuve*, but requires the phrase *sur le bord de la riviere;* and they never say, *amasser de l'arene*, but *du sable.* The same observation may be extended to all languages living or dead."

To this objection the answer is obvious and brief. If these solecisms can be detected, they may be avoided; if it be impossible to detect them, in what respect can they detract from the merit of a composition? *Der ebus non apparentibus, et non existentibus, eadem est ratio*, is an undeniable maxim in poetry as well as law. A new combination, not inconsistent with the laws of universal grammar, can be offensive

to those only who have been accustomed from earliest childhood to a different mode of expression; and even then it would scarcely excite *ridicule*, except from the most ordinary mechanics.

In order, therefore, to establish the solidity of this objection, we must suppose the poem recited by necromantic art before a party of old Romans.....a circumstance not much to be dreaded in a *christian* country. The works of Lucan, Statius, and Claudian, more frequently than those of Vida or Fracastorius, exhibit words, and combinations of words, unauthorised by the writers of the Augustan age. Admitting the thought and imagery to be poetical, the versification correct and harmonious, and that the new combinations occasion no obscurity, why should we peruse a *modern* Latin poem with less pleasure than the poems of Lucan, Statius, or Claudian?....The many who are competently acquainted with the Latin and Greek, but understand no *living* language except their own, will rejoice that they can read the historical compositions of Orosius, and the exquisite effusions of Flaminius, Buchanan, Politian, Strada, and the jesuits Casimir and Fr. Marsy, without previously wasting the hours "of life's brief day" in acquiring the Italian, Portuguese, French, and Polish languages. I recollect that when I first read Dobson's unrivalled translation of the Paradise Lost, I transported myself, in the enthusiasm of the moment, to the foreign universities, and conceived some unfledged Schiller or Klopstock, devouring with

> "An eager wond'ring and perturb'd delight,"

which would make Virgil and Horace tame and tedious.

The author of Fitzosborne's Letters adds....."an ordinary genius, indeed, may be humbly contented to pursue words through indexes and dictionaries, and tamely borrow phrases from Horace and Virgil; but could the elevated sense of MILTON have ingloriously submitted to lower the force and majesty of the most exalted and nervous sentiments, to the scanty measure of the Roman dialect?" Surely never was a more unlucky example cited. In the scanty measure of the Roman dialect, did Milton discipline his muse, and sing

> "Ex chaos et positi late fundamina mundi."
>
> Ad Patrem.

Scarcely in the Paradise Lost do we recollect a finer instance of his "elevated sense," and original "all-personifying" imagination, than in the following Latin iambics, written while he was at the university, in ridicule of the Platonic tenet of pre-existing forms.

> "Quis ille primus, cujus ex imagine
> Nature solers finxit humanum genus
> Æternus, incorruptus, æquævus polo,
> Unusque, et universus, exemplar Dei!
> Haud ille Palladis gemellus innubæ
> Interna proles insidet menti Jovis;
> Sed quamlibet natura sit communior,
> Tamen seorsus extat ad morem unius,
> Et (mira!) certo stringitur spatio loci:
> Seu sempiternus ille siderum comes
> Cœli pererrat ordines decemplicis,
> Citimumve terris incollit lunæ globum:
> *Sive inter animas corpus adituras sedens*
> *Obliviosas torpet ad Lethes aquas:*
> *Sive in remota forte terrarum plaga*
> *Incedit ingens hominis archetypus gigas,*
> *Et diis tremendus erigit celsum caput!*"

The contempt with which of late it has been fashionable to treat modern Latin, forms a part in the system of depreciating the general utility of Greek and Roman literature; a system clamorously encouraged by those, whose moral and philosophical whimsies will have the credit of *originality* among us, when we shall have become ignorant that they were reasoned or laughed out of the world some centuries ago.

The influence of habitual associations over our minds is well known. The Latin, being no longer a colloquial language, is, on that account,

particularly qualified to be a poetical dialect. How much are the Roman poets indebted, for their influence on modern readers, to the circumstance which makes it impossible for us to detect vulgarisms, or colloquialities of terms or phrases, in their style! How much, to take another example, is the language of our Bible indebted, for its magnificence and solemnity, to its remoteness from our present popular dialect and phraseology: an advantage which it did not possess at the period when the translation was first published, and which every new year that passes away encreases.

Latin is the language of the Roman worship, and protestants have declaimed loudly against the folly and impiety of addressing God in a language we do not understand. The catholics vindicate the exclusive use of this language in religious affairs, by other arguments than those which are merely drawn from authority and ancient usage. They say, truly, that these offices are quite intelligible to those who use them, though unacquainted with any other Latin, and that these sounds have a great influence on the imagination, in consequence of being appropriated and sacred to devotional ideas, and not profaned or familiarized by ordinary and popular use. Every enthusiastic votary of Roman literature will see the force of this argument, and acknowledge that the charms of Cicero, and Ovid, and Virgil, and Terence, are, at least in part, owing, not to the intrinsic quality, but to this accidental circumstance, of their language. This is, in a great measure, the true secret of the difficulty of adequately translating the ancient authors into any living tongue.

PHILO-LILLY.

For the Literary Magazine.

KLYOGG.

AN American edition of Dr. Hirzel's "Account of the Rural Socrates," was published some time since in New England, and may be had in most of the towns of the United States. It is the history of a Swiss farmer, known by the name of Klyogg, and while, from the very extraordinary events and characters it exhibits, it attaches the reader as a romance, yet it displays none but real characters and events. To the young and the old, the lovers of industry, virtue, and religion, it will afford amusement and information; and farmers will find the surest and most economical mode of rendering their farms productive. The Swiss clergy, Lavater included, spoke of it in high terms, even from their pulpits. The celebrated Arthur Young recommends it strongly, and translated and published a portion of it in England, but was not possessed of the materials to give the present much enlarged edition of it, the greater part of which was never before translated into English.

The late Mr. Bordley quoted it as an authority. The American reviewers earnestly recommend it to the attention of every lover of mankind, as well as to every farmer.

The celebrated Rousseau, upon receiving the second edition of the early part of Klyogg's history from the author, Dr. Hirzel, gave his opinion in a letter, of which the following is a translation.

Letter from John James Rousseau to Dr. Hirzel.

Nov. 11, 1764.

I receive, sir, with thanks, the second edition of the Rural Socrates, and the kindness with which I am honoured by his worthy historian. However astonishing the hero of your book may be, the author of it is equally so in my eyes. There are more respectable farmers, than there are of learned men, who respect them, and are not afraid to avow it. Happy the country where Klyoggs cultivate the soil, and where Hirzells cultivate letters! There will abundance reign and virtue be

honoured! Receive, sir, I beseech you, my thanks and salutations.

J. J. ROUSSEAU.

Miscellaneous Pieces of J. J. Rousseau, vol. 3, 12*mo. edition.*

The man who doubts the existence of Klyogg, after the evidence offered, may as well deny the existence of Penn, Franklin, or any other dead or distant person.

For the Literary Magazine.

ORIGIN OF ROUSSEAU'S OPINIONS.

ROUSSEAU'S creed was founded upon little circumstances, which are often of much importance in the history of great men. The following information was received by Volney from the late baron Holbach and Mr. Maigeon, member of the National Institute:

When the Academy of Dijon proposed its celebrated question, Diderot was a prisoner in the castle of Vincennes, for his letter, *On the Blind.* Rousseau used to visit him. On one of these visits, he showed Diderot the question, and said, "'Tis a curious subject: I have a great mind to enter the lists." "In what way," said Diderot, "do you mean to take up the question?" "In the obvious way; there can be but one way. Can the arts and sciences be otherwise than favourable to the prosperity of nations?" "That," said Diderot, "will only be to trample on the fallen; to swim with the tide: it would be far more striking to maintain the reverse." Rousseau went away, evidently struck with this thought, wrote his essay accordingly, and the rustic academicians gave him the prize.

Some time after, Holbach and Diderot met him in the Cours de la Reine, and complimented him on the *ingenuity* of his performance. Rousseau made merry with the triumph of his paradox, and laughed at the simplicity of his judges. Some talk followed on the subject, and the weak side of his argument was pointed out. Rousseau grew angry. They met again, and the same topic was revived, but Rousseau, to their great surprise, was now changed, and fiercely maintained, as a truth, what he had formerly treated as a jest. Holbach observing this, "My friend," said he to Diderot, "Rousseau, in his first work, will make man walk on all fours." His prediction was verified.

Such was the origin of that man's opinions, whose motto was "*Vitam impendere vero.*"

For the Literary Magazine.

ON THE SEAT OF THE VOICE.

THE stories of the pippin-woman, of Orpheus, of Philomela, and of a Brabancon gentleman, all of whose *heads* spoke after they were cut off, are phenomena which some may possibly explain, and on which they may form a new doctrine concerning the formation of the voice.

For the pippin-woman's *posthumous* exclamation we have the authority of Gay, who, in his excellent poem, entitled *Trivia*, hath thus recorded that memorable event:

"Doll every day had walked these treacherous roads*,
Her neck grew warpt beneath autumnal loads
Of various fruit: she now a basket bore:
That head, alas! shall basket bear no more.
Each booth she frequent past in quest of gain,
And boys with pleasure heard her shrilling strain.
Ah! Doll! all mortals must resign their breath,
And industry itself submit to death.
The cracking crystal yields; she sinks, she dies;
Her head, chopt off, from her lost shoulders flies:

* The Thames, when frozen over.

P'ppins she cried, but death her voice confounds,
And pip, pip, pip, along the ice resounds."

If such authority as this is to be regarded, and some other stories which are founded upon what may be reckoned as good, I shall take for granted, that we have fallen into an error respecting the place where the voice is formed, although we may not, perhaps, be able to fix upon the right place after all. We have heard....perhaps we have heard with our ears, the *ventriloquists*.... It is impossible that such men can lose their voices by simply losing their heads, *their* organs of speech being placed at so great a distance from that part of the body, that I cannot conceive any other method of effectually silencing them, than by embowelling them after the manner of great men. Again, we have not only instances of men speaking with their breasts (I do not mean speaking *from the heart*, for that is a metaphorical expression, and not much understood), but we have a very ingenious solution given of this phenomenon by Rolandus, in that elaborate work, entitled, *Aglossostomographia*. He there says, that if the *mediastinum*, which is naturally a single membrane, be divided into two parts, the speech will seem to come out of the breast. These are great difficulties in our way, when we attempt to fix the place where the voice is formed. Here you have the *abdomen*, and the *pectus*, and I have no doubt that most parts of the body will, at times, appear to be parts of speech, that men may often argue with their elbows and fists, or in a warm debate, take to their heels, a mode of reasoning which I have always found to be conclusive.

Full satisfaction can hardly be expected from me on this important question. All I pretend to do, is to offer some remarks which may be serviceable to those who purpose to consider this question as philosophers or anatomists. Could it be determined, could we exactly say where the voice is formed, it might lead to another discovery, which is a great *desideratum:* I mean, the seat of the soul or mind. Philosophers have debated this point with great warmth, at great length, and with abundance of learning; but, as far as I know, the question is yet undetermined. Some have argued against the brain, because they have known instances of men living in good health, after losing some of their brains. But the force of this argument I never could discover, nay, if pushed as far as it can go, what will it prove, but that man may live in good health, and rise to great preferment and riches, without brains? This, you perceive, is nothing to the present purpose; at best, it is only a *historical* fact, and not an anatomical discovery.

In perusing the labours of those philosophers who have attempted to trace the formation of the voice, and to discover the seat of the soul, we are much interested; light is thrown casually upon subjects which were before obscure; our curiosity is excited, and in some points gratified; we are alternately struck by one or other theory, as it seems most plausible, but *cui bono?* When we leave the stillness of our libraries for the bustle of active life, how easily are all our theories overturned! Alas! in the visible world, we find as many *seats* for the soul as for the body. This man talks loudly in praise of public virtue, and people thinks he talks from the heart. No, he talks from 5000 dollars a year. Another pleads like an angel "trumpet-tongued" for the protection of religion and property. You think you see his very *soul;* and so you might, if you saw the *grant* which is just about to be sealed in his favour. A third is so vociferous in favour of the justice and necessity of war, that I should suppose he spoke from the vigour of a gallant spirit, if I did not see the *commission* peeping out of his pocket.

If the public can derive any hints from what I have taken the liberty to advance, it is heartily welcome to

them. They are thrown out in a loose manner, for the subject is too grave and important for any thing short of a volume. One thing, however, I must not omit to mention: it appears, from the instance of the pippin-woman, that the head spoke a something, which the person would probably have spoken, if she had not so soon been bereaved of that part of the body. This is the only circumstance which prevents my giving all the credit to these stories which some may think they deserve; and my reason is, if you will allow it to be any reason at all, that the language and sentiments of people before and after the loss of their heads must be essentially different. This is not a notion of mine only. Several very well informed persons have been of the same opinion. I am a little staggered, therefore, to find that Orpheus called on Eurydice, or that the pippin-woman should think of her commodities when she had them no longer to sell. In a word, I am of opinion that the last words of people in this world, will not be the first they use in the next.

A. B.

For the Literary Magazine.

MAXIMS.

HE who, after a loss, immediately, without staying to lament it, sets about repairing it, has that within himself which can controul fortune.

The hardest trial of the heart, is whether it can bear a rival's failure without triumph.

Him whom, descrying at a distance, you turn out of the way to avoid, you may call your friend or benefactor, but you do not love.

The man who, improving in skill or knowledge, improves in modesty, has an undeniable claim to greatness of mind.

Bravely to contend for a good cause is noble; silently to suffer for it is heroical.

Would a man of rank estimate his real dignity, let him conceive himself in a state in which all rank is abolished.

All professions, it is said, have their mysteries: these are precisely the points in which consists their weakness or knavery.

Who says *hypocritical*, says all that is despicable in morals; who says *affected*, says all that is odious in manners.

Thoroughly to try a man's patience, he must have the labour of years consumed before his eyes in a moment; thoroughly to prove it, he must instantly begin to renew his labour.

The woman of sensibility, who preserves serenity and good temper, amid the insults of a faithless brutal husband, wants nothing of an angel but immortality.

The woman, who rises above sickness and poverty combined, may look down upon the noisy heroism of kings and generals.

Better be moved by false glory than not moved at all.

Nothing is such an obstacle to the production of *excellence*, as the power of producing what is *pretty good* with ease and rapidity.

MENTOR.

For the Literary Magazine.

VARIETIES OF LITERATURE.

THE BEGUINES.

THIS community is peculiar to the Low Countries, yet seems admirably adapted to the system of modern society, whether among catholics or protestants. The Beguine brings along with her the means of her maintenance, if she possesses them, may regulate her own menage, or join her stock to that of a particular company. The superior presides in matters of general discipline, and all attend upon the stated exercises of devotion: but most of the day is spent in the varied and

elegant occupations of female hands. Any individual may retire from the sisterhood when she pleases, mingle again with the world, and enter into the married state. The comparative fewness of ladies of easy virtue in several of the Flemish towns has been ascribed, and perhaps justly, to this salutary institution.

—

A FLEMISH PULPIT.

The pulpit of St. Gudule's church, at Brussels, is the curious production of Henry Verbruggen, and is placed in the middle of the nave. At the base are Adam and Eve, big as life, the expelling angel, and death in the rear. Our first parents, though closely pursued, bear upon their shoulders the terrestrial globe, the cavity of which is filled by the preacher. From the globe rises a tree, whose top extends into a canopy, sustaining an angel, and Truth, exhibited as a female genius. Above are the virgin and the infant Jesus, crushing the serpent's head with a cross. The steps on either side appear as if cut from trunks of trees, and are accompanied with carvings of the ostrich, eagle, peacock, parrot, &c.

—

FRIAR JOHN OF LORRAINE.

Duval relates, that he saw in the prison of Nancy friar John, a hermit of Lorraine, who, in imitation of Jesus Christ, abstained from aliment during forty days, or rather from solid food, for it is allowed that he drank water. In one of his paroxysms of insanity, he killed a man, whom he deemed importunate, and had his sentence of death commuted into perpetual confinement. Being seized with an insatiable curiosity to examine the internal structure of his body, and having made a large incision with a piece of glass, he was proceeding to contemplate the viscera, with great composure, when a surgeon luckily interfered, and, with some difficulty, succeeded in healing his wounds.

—

MARIVAUX.

In a walk adjoining to the suburb of Guillotiere, in Lyons, Marivaux had his mysterious interview with a dwarfish old man. One evening, in a coffee-house, when more unfortunate than usual at play, his attention was attracted by the piercing eyes of a dimunitive old man, whose countenance interested him, and seemed to invite to conversation. Perceiving that Marivaux was on the point of addressing him, he made him a respectful bow, and quitted the room. The author of Marianne dogged the stranger to the walk, crossed his path, as if by accident, and saluted him politely, without, however, extorting a single syllable, or preventing his almost immediate disparition. Next day, after having fruitlessly searched for him in various quarters of the town, he met with him on the same spot, mustered up all his resolution, and requested he might be allowed to walk along with him, were it only for a few minutes. "I know you, Monsieur de Marivaux," said the stranger, with a smile; "and you may be assured your attempts to get acquainted with me yesterday passed not unobserved. But all such attempts, at least for the present, are vain." "How, sir," replied Marivaux, a little warmly, "shall I have the honour of being known to you, and you refuse to....." "Nay, be calm," interrupted the other: "I do know you, sir, I knew your father, and, what will surprise you more, I know your errand to Lyons, and the cause of your present chagrin. But reasons, which I am not at liberty to disclose, require that our conversation should end here." "I ask pardon," returned Marivaux, "but since you know me, may I not at least hope....." "Hopes and intreaties are alike vain. Beware even of following me, lest you should in-

jure both of us, without gratifying your curiosity in the smallest point. Let it suffice that you interest me, and that it will one day depend upon yourself to be convinced of the truth of my assertion. Farewell, then, my dear Marivaux; continue to cultivate literature, and, above all, preserve your honour. Believe me, on the word of a gentleman, whatever my fate may be, I am determined to see you again before you die. Once more, adieu; the people begin to remark us; I may no longer be seen upon the walk." With these words he abruptly broke off, leaving the anxious inquirer petrified with astonishment. To no purpose did he inquire at all the inns, coffee-houses, and places of public resort; nobody had seen or heard of such a person. The entertaining novelist lived forty years after this singular adventure, and maintained, to his last hour, that his disorder could not be pronounced mortal, until the little old gentleman of Lyons should make his appearance.

—

DIANA'S TEMPLE AT AVIGNON.

The following is one of the extraordinary modes by which the monuments of human art and labour are sometimes demolished:

Without the walls of Avignon, and opposite to Bartelasse, once rose a temple, of beautiful marble, to Diana. For some time it was used as a powder magazine, but, being struck with lightning on the 29th of August, 1650, it was blown up, and the shattered fragments dispersed in the town and river.

—

A CRUCIFIX.

In the Maison de Misericorde, at Avignon, is deposited an ivory crucifix, one foot in length, and, except the arms, of one piece. A happy delicacy of execution appears in the features, tongues, nails, and drapery about the waist. A humane jailor furnished his condemned prisoner with the ivory and utensils. The culprit, when dragged to the scaffold, produced this surpassing sample of his skill, and kneeling before it with ardent expressions of devotion, excited the admiration and pity of the multitude, who shouted for his pardon. The vice-legate yielded to their importunate clamours, and the object of his mercy passed the rest of his days free from reproach.

—

RECEIPT FOR PRESERVING BEAUTY.

The beauty of the Avignonnaises is nearly as proverbial as that of the *Lancashire witches*, and would be so with more reason, could the fair citizens use rouge *without abusing it*. Some of the more *modest* prefer a daily *agrement*, which they are confident gives to the complexion *un coloris frais et anime*. The blooming helpmate of an apothecary told me, says a certain traveller, sans facon that she considered hearing mass and taking a lavement as indispensible duties. But *her* advice might be *interested*.

—

THE GASCONS.

Gascony is a vague term, applied to a considerable portion of Guienne, and first employed by Gregory of Tours, derived from the Vascons, a Spanish tribe, who, issuing from their fastnesses in the Pyrennees, occupied these regions towards the close of the sixth century. Poverty, pride, and provincial dialect discriminate their descendants from the herd of Frenchmen. They pronounce most of the quiescent letters, and confound *b* and *v*. Whence Scaliger's bon mot, *Felices, quibus vivere est bibere!* *E* and *a* are treated with the same want of ceremony, and *e* is honoured with an acute accent. Their vicious turns of phrase have been collected into a dictionary of *Gasconisms*, and another might be composed of their

Gasconades. But, if the Gascons have foibles and peculiarities, they may, perhaps, justly claim a comparative superiority in respect of quickness of perception and regular deportment.

—

D'APCHON, ARCHBISHOP OF AVIGNON.

This excellent prelate, soon after his installation, being informed that two ladies had been suddenly reduced from affluence to a state of humble retirement, without relinquishing any of those virtues which had diffused a lustre over their better days, honoured them with his first visit, and expressed, in the most handsome and delicate terms, at once his high regard for their character, and the sympathy with which he desired to participate their misfortunes. In the course of conversation, he cast his eye, as if by accident, on a picture of no intrinsic value, but for which he said he would willingly give 2000 crowns. The ladies, overjoyed to find in their humble retreat any object which could interest their august visitor, assured him that they would esteem themselves singularly happy if he would accept of it as a present. By no means, replied d'Apchon, I shall be too fortunate to procure it at any price. In fact, no sooner had he returned home than he sent a polite note and 2000 crowns as the price of the picture. The frigid amateur may smile, and reserve his crowns for pieces of acknowledged merit; but surely the good archbishop of Auch might gaze upon a sorry painting, the memorial of his beneficence, with more exquisite feelings of satisfaction than the pencil of a Reubens or a Titian ever inspired.

Courage is so nearly allied to generosity, that it is seldom found to exist without it. During the night, a fire broke out in a house inhabited by several poor families. With great difficulty all made their escape, except two little boys in the upper story. The archbishop offered a reward, first of 100 louis d'ors, and then of 200, to the person who should bring them down alive. But the danger appeared too imminent to all the by-standers, who remained mute. God forbid, exclaimed the prelate, that we should stand still and see two unfortunate victims perish in the flames. I will mount myself. Having instantly caused two ladders to be joined by ropes, he climbed, with undaunted resolution, rushed through smoke and flames, and, bearing one boy on his shoulders and the other in his arms, descended amid the acclamations of the yet trembling spectators. Painters, painters, what a subject for your canvas!

—

DU MARSAIS, THE FRENCH GRAMMARIAN.

Du Marsais was an acute grammarian, and a *practical* philosopher. The poverty with which he struggled, during the course of a long life, never ruffled his temper, nor made him stoop to an act of baseness. *Monsieur du Marsais*, observed one of his wealthy but niggardly acquaintance, *est un fort honnete homme....il y a quarante ans qu'il est mon ami, il est pauvre, et il ne m'a jamais rien demande*. This unfeeling son of Plutus was probably not aware, that when he pronounced the eulogy of the poor grammarian, he pointed the most exquisite satire against himself. An illiterate gentleman, who likewise wished to compliment Du Marsais, felicitated him on the applause bestowed upon his *History of the Tropes*, remarking that an interesting account of that *people* had long been wanting. Study and affluence seldom go hand in hand. The *historian of the Tropes* was tutor to the son of Law, and had his small property involved in that of the financial quack. Yet, previous to the failure, he had rendered himself serviceable to several persons of rank and fortune, who totally neglected him in his poverty, and impressed on his honest heart the

melancholy lesson of the littleness of the great. As he happened to pass the corner of a street, he stopped to observe the ludicrous ceremony of burning the effigy of a Swiss protestant before an image of the virgin. All pressed forward to the *glowing* scene, and two women were especially obstreperous for the precedency of paying their homage. *Si vous voulez prier*, said one to the other, *mettez vous a genoux ou vous etes; est ce que la bonne vierge n'est pas par tout?* Du Marsais, who stood at her elbow, begged leave to remind her that omnipresence was an exclusive attribute of Deity, and could not belong to the holy virgin. *Voyez donc*, exclaimed the enraged female, *ce vieux coquin, ce huguenot, ce parpaillot, qui pretend que la bonne vierge n'est pas par tout.* Instantly the mob attacked him as a blasphemer, and, had it not been for the seasonable interference of the guard, would have sacrificed him to their fury. At the age of eighty, he met the approach of death without fear and without regret.

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MONTESQUIEU.

A young man, named Robert, sat alone in his boat, in the harbour of Marseilles. A stranger had stept in and taken his seat near him, but quickly rose again, observing, that, since the master had disappeared, he would take another boat. "This, sir, is mine," said Robert: "would you sail without the harbour?" "I meant only to move about in the bason, and enjoy the coolness of this fine evening. But I cannot believe you are a sailor." "Nor am I; yet on Sundays and holidays I act the bargeman, with a view to make up a sum." "What! covetous at your age!....your looks had almost prepossessed me in your favour." "Alas! sir, did you know my situation, you would not blame me."....
"Well, perhaps I am mistaken: let us take our little cruise of pleasure, and acquaint me with your history."

The stranger having resumed his seat, the dialogue, after a short pause, proceeded thus. "I perceive, young man, you are sad; what grieves you thus?" "My father, sir, groans in fetters, and I cannot ransom him. He earned a livelihood by petty brokerage, but, in an evil hour, embarked for Smyrna, to superintend in person the delivery of a cargo, in which he had a concern. The vessel was captured by a Barbary corsair, and my father was conducted to Tetuan, where he is now a slave. They refuse to let him go for less than 2000 crowns, a sum which far exceeds our scanty means. However, we do our best: my mother and sisters work day and night, I ply hard at my stated occupation of a journeyman jeweller, and, as you perceive, make the most I can of Sundays and holidays. I had resolved to put myself in my father's stead, but my mother, apprized of my design, and dreading the double privation of a husband and only son, requested the Levant captains to refuse me a passage." "Pray, do you ever hear from your father? Under what name does he pass? or what is his master's address?" "His master is overseer of the royal gardens at Fez, and my father's name is Robert at Tetuan, as at Marseilles." "Robert....overseer of the royal gardens?" "Yes, sir." "I am touched with your misfortunes, but venture to predict their termination."

Night drew on apace. The unknown, upon landing, thrust into young Robert's hand a purse containing eight double louis d'ors, with ten crowns in silver, and instantly disappeared.

Six weeks had passed since this adventure, and each returning sun bore witness to the unremitting exertions of the good family. As they sat one day at their unsavoury meal of bread and dried almonds, old Robert entered the apartment, in a garb little suited to a fugitive prisoner, tenderly embraced his wife and children, and thanked them with tears of gratitude for the fifty louis

they had caused remit to him on his sailing from Tetuan, his free passage, and a comfortable supply of wearing apparel. His astonished relatives eyed one another in silence. At length, Madame Robert, suspecting her son had secretly concerted the whole plan, recounted the various instances of his zeal. "Six thousand livres," continued she, "is the sum we wanted, and we had already procured somewhat more than the half, owing chiefly to his industry. Some friends, no doubt, have assisted him upon an emergency like the present." A gloomy suggestion crossed the father's mind. Turning suddenly to his son, and eyeing him with the sternness of distraction; "unfortunate boy," exclaimed he, "what have you done? How can I be indebted to you for my freedom, and not regret it? How could you effect my ransom, without your mother's knowledge, unless at the expence of virtue? I tremble at the thought of filial affection having betrayed you into guilt. Tell the truth at once....and let us all die, if you have forfeited your integrity."..... "Calm your apprehensions, my dearest father," cried the son, embracing him; "no, I am not unworthy of such a parent, though fortune has denied me the satisfaction of proving the full strength of my attachment. I am not your deliverer, but I know who is. Recollect, mother, the unknown gentleman, who gave me the purse. He was particular in his inquiries. Should I pass my life in the pursuit, I must endeavour to meet with him, and invite him to contemplate the fruits of his beneficence." He then related to his father all that passed in the pleasure boat, and removed every distressing suspicion.

Restored to the bosom of his family, Robert again partook of their joys, prospered in his dealings, and saw his children comfortably established. At last, on a Sunday morning, as his son sauntered on the quay, he recognized his benefactor, clasped his knees, and entreated him, as his guardian angel, as the saviour of a father and a family, to share the happiness of his own creation. The stranger again disappeared in the crowd....but, reader, this stranger was Montesquieu.

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THE CORK TREE.

The cork tree, (*quercus suber*, Lin.) grew not in Italy in the days of Pliny, but seems to thrive well in tracts little susceptible of culture. When twelve years old, its bark ought to be stripped, to make way for the new one, and the operation is repeated once every eight or ten years, during fair settled weather, usually in the month of July, as rain is very apt to injure the new formed bark. The first and second strippings are of a very inferior quality. The tree continues healthy during a century and a half, if regularly deprived of its outer bark at the end of eight or ten years. I need hardly add, that the cork is flattened and prepared for use by steeping it in water, and placing it over a fire of charcoal. In Barbary, where this tree abounds, they form it into cylindrical bee hives; and, in some parts of Spain, they convert it into roofing and lining for their houses. The Grecian ladies are said to have been the first who employed it for the soles of their slippers, on account of its lightness and resistance of moisture. But its most valuable property, and that which is most neglected, is its buoyancy. Why should not every mariner be furnished with one of the abbe de la Chapelle's jackets, which he calls *scaphandre*, and which enabled him to preserve an erect posture in the deepest parts of the Seine, and, in that position, to fire a pistol and drink a glass of wine?

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THE LEANING TOWER OF PISA.

At Pisa, in Italy, we meet with the famous *Campanile*, *Torre Pendente*, or famous leaning tower, a beautiful marble cylinder, with its

eight stories, distinguished by as many colonades. The height from the ground is 188 feet, and the projection of the top over the base about 14 feet. An excellent stair of 195 steps conducts to the platform upon the top, which is surrounded by an iron balustrade, and commands a most enchanting landscape. The name *Campanile* obviously points out the design of the building, namely, a receptacle for the bells of the church, which, in early times, used to be suspended in a tower detached from the main building. The Pisans still dispute whether it owes its inclined position to art or accident. The *torre Garisauda* of Bologna received its pendency from the bad taste of the times, and it is not more astonishing that William of Nuremberg, the planner of the Campanile, should adopt a miserable conceit in a piece of beautiful architecture, than that Milton, the grave and sublime Milton, should do so in a solemn poem. Yet a common mason would feel little hesitation in giving it as his opinion, that this fair fabric was originally erect; and an eye accustomed to observe may remark a tendency in all the towers of Pisa, especially in that of the observatory, to deviate from the perpendicular. This singular circumstance is ascribed to the insecurity of the soil, which is said to be hollow at a little depth, and incident to slight earthquakes.

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THE VOGES MOUNTAINEERS.

The peasants of these mountains subsist chiefly on the produce of the dairy, and a coarse bread of barley and oats, seldom tasting butcher meat or wine. Their huts, adjected to eminences, or sunk in the earth, are damp and comfortless. A thin partition separates the cattle from the family, and the dung is heaped up before the door. Temperance, exercise, and frequent exposure to the open air, can alone counteract such slovenly habits of life. The strong spirit distilled from the cherry and juniper is sold out of the country. The men are, for the most part, stout, and suffer no restraint from their dress, which is loose and wide. Environed with a bracing air, with grand and extended prospects, remote from the complications and corruptions of crowded societies, limiting his wants and attachments, the moral, like the physical, frame of the mountaineer, assumes a tone of vigour and independence; sentiments and affections are expressed as they arise; a native frankness, an unaffected hospitality, attracts the steps of the wanderer, as he overlooks and pities the cities of the plain. From transient hints and observation, it was not difficult to learn, that the Vogians are of simple manners, impatient of restraint, kind to strangers, and fondly rivetted to the mountains of their fathers.

For the Literary Magazine.

ANECDOTES.

A HOLLAND merchant, travelling in a diligence in France, after bearing patiently the loquacity of several companions for some time, at length desired them to desist *from interrupting the ride by their conversation.*

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An Irish trader, who was thought to be a shrewd man, being on a visit to a town in Flanders, his friend, after carrying him about the city to view the curiosities, at length proposed to him to go and see *Castor and Pollux* (these were two celebrated statues). Castor and Pollux! said he, I never heard of that *house* before. I suppose it has been lately established. Do they deal in linens?

—

The motto of the celebrated town of Ostend is—OSTENDE *nobis, domine, misericordiam tuam.* This reminds us of the motto, which a dashing young man of fortune, in

this city, ordered to be put upon his coach—*Nec caute nec trepide.* A bystander, being asked to translate this motto, replied that it meant NECK or *nothing.*

For the Literary Magazine.

NOTICES OF RECENT PUBLICATIONS.

1. THE death of Hamilton, as might have been expected, has awakened the genius of American *eloquence.* In many of our principal cities, orations have been delivered by eminent men, commemorating his talents and virtues. Several of these have already been published, and have reached our hands. Perhaps the most remarkable of these, not only for the talents of the speaker, but for the venerable character of the audience before whom it was delivered, is Mr. Mason's, spoken at New York, before the society of Cincinnati. The reputation of the orator is well established, and he has not fallen short on this occasion of the dignity and importance of his theme. The respectable names of Ames and Otis likewise appear in this list, and they have paid a tribute to the memory of this illustrious shade, which, if he still enjoy any sensibility to terrestrial scenes, he will stoop to receive with satisfaction and complacency. Many other orations have been spoken on this solemn occasion, the rumour of which only has reached us.

2. The muse of poetry has not been altogether silent on the same occasion; but, alas, she has lifted, for the most part, a dissonant or feeble voice. The most copious effusion of this nature has appeared in Philadelphia, under the title of the *Hamiltoniad.* The writer is a very young man, and is a still younger poet. Youth is an apology for many defects, and the time may possibly come, when we may congratulate him on the improvement of his genius, and the enlargement of his poetical views.

3. The second volume of the Life of Washington has just appeared. The writer enters now into a scene more interesting to the readers of the present age, and deduces the history of the greater part of the American revolution. Washington, in an early part of this volume, enters on the stage.

4. A pamphlet has appeared, under the title of The Life and military Atchievements of Toussaint Louverture, late General in Chief, &c. This account is drawn up by a Frenchman, we were going to say in English; but had the writer submitted his papers to some one to whom that language is *native*, we should have been justified in saying so. The book is a curious example of English *broken* in the writing; and there is little order and coherence in the narrative, to compensate us for the jargon and *extraism* of the style. Toussaint is *covered* with as much *glory* as the pen of this eulogist can confer; and Le Clerc and Rochambeau, with all their followers, except such as deserted to the blacks, are branded with infamy and execration. This rude narrative, with all its defects, gives us lively ideas of the horrors and atrocities of the St. Domingo wars, and shows us scenes which neither history nor imagination has ever yet exceeded.

5. A volume of valuable law reports has been just published, entitled, Reports of Cases argued and adjudged in the Supreme Court of the United States, in August and December Terms, 1801, and February Term, 1803, by Wm. Cranch, assistant Judge of the Circuit Court of the District of Columbia. Every publication of this kind, which contributes to give form and consistency to our system of national judicature, must be highly prized, not only by the lawyer by profession, but by the true patriot. We earnestly hope Mr. Cranch will be enabled to persevere in his honourable and useful task.

6. Similar praise is due to Samuel Bayard, esquire, of New York, who has published "An Abstract of those Laws of the United States, which relate chiefly to the duties and authority of the judges of the inferior state courts, and the justices of the peace throughout the union: with an appendix, containing a variety of useful precedents." Mr. Bayard has a name already well established in American literature, and this work, constructed on a more austere model, will add not a little to his well earned reputation.

7. Among the European works lately republished, or now in the press, Pinkerton's Geography, now completed, is probably one of the most extensive, elaborate, and useful. This work has, in Europe, justly been considered as forming an æra in the science of which it treats, and the American edition has been greatly enhanced in value, especially to American readers, by the learned and ingenious labours of Dr. Barton. He has added to the work a mass of information, drawn from his own stores, and from those of his friends, historical, commercial, and domestic, respecting America, more accurate and extensive, than has ever before appeared. The maps, which in the English edition were executed on a new plan, have been imitated with great success, by the artists engaged by the American publishers.

8. A very pleasing specimen of wit and poetry has been republished in New York, with the author's own correction, called "Terrible Tractoration." The writer is a friend to the pretensions of Perkins and his points, and labours to promote the reputation of the tractors by a mock attack upon them. More wit and ingenuity are not to be found in any publication extant of the like nature, and we take pride to ourselves from the thought that the writer is our countryman.

9. The Juvenilia of Mr. Hunt, which has just been published, reflects similar credit on his native country. The maturity of poetical genius, which is betrayed by most of these productions, almost inclines us to question the truth of what the title page asserts, as to the age of the writer. But though we admire these essays, for their singularity on that account, we derive thence but little hope as to the writer's future eminence. Men do not go forward in poetry as they are accustomed to go in other intellectual paths. In science, the earlier we begin our career, and the longer we continue, the greater progress we are likely to make. Not so in poetry. Age may be expected, in some degree, to refine the taste, and enlarge the stores of imagery, but the ultimate exaltation is not proportioned to the height of that point from which we set out. Whether we take wing on the plain, or from the airy summit, we seem prohibited from soaring above the same region, and the humble or late beginnings are followed by as high a flight as the brilliant or early ones. We may venture to predict that Hunt will not reach a higher station than Campbell, Moore, or Bloomfield.

X.

For the Literary Magazine.

EUROPEAN LITERARY INTELLIGENCE.

THE admirers of moral and literary excellence, will receive the highest pleasure from being informed, that there has just appeared, in London, the Life, by the celebrated Mrs. Barbauld, and the entire Correspondence, of SAMUEL RICHARDSON. This correspondence was prepared for the press by the author himself, and the biography was compiled from authentic documents and memorandums. The name of Mrs. Barbauld is justly placed among the most illustrious that have done honour to her sex, and a more congenial subject could not possibly have been afforded to her pen. Richardson has experienced a good fortune, which rarely falls to the lot of de-

ceased merit. His will appears to have been literally executed at the time he himself prescribed, and by a hand more worthy of his genius than any other which England could at present furnish. The remains of learned men are generally presented to the world either in a different order, or with less completeness, than they themselves had prescribed; and their biographers are men not unfrequently the least qualified for the arduous and delicate employment, among all their survivors. In this instance, the only pen in England which Richardson's sublimed and disembodied intelligence would have selected, is, most probably, that of Letitia Barbauld. This publication is adorned with portraits, likewise by a female artist, and with *fac similies* of the writing of eminent men, Richardson's friends and correspondents.

Mr. Barrow, who sometime ago produced the best specimen of philosophical travels, in his account of southern Africa, which is extant, has just presented to the world the fruit of his observations, during the embassy of M'Cartney to China, to which he was attached. The most ardent expectations of entertainment and instruction may reasonably be expected from this work. It will, no doubt, be a most valuable supplement to sir George Staunton's great work on the same subject.

POETRY.....ORIGINAL.

For the Literary Magazine.

THE SOLITARY TUTOR.

WHOE'ER across the Schuylkill's winding tide,
Beyond Gray's Ferry half a mile, has been,
Down in a bridge-built hollow must have spy'd
A neat stone school-house on a sloping green:
There tufted cedars scatter'd round are seen,
And stripling poplars planted in a row;
Some old gray white oaks overhang the scene,
Pleas'd to look down upon the youths below,
Whose noisy noontide sports no care or sorrow know.

On this hand rise the woods in deepning shade,
Resounding with the songs of warblers sweet,
And *there* a waving sign-board hangs display'd
From mansion fair, the thirsty soul's retreat;
There way-worn pilgrims rest their weary feet,
When noontide heats or evening shades prevail:
The WIDOW's fare, still plentiful and neat,
Can nicest guest deliciously regale,
And make his heart rejoice the *sorrel horse* to hail.

Adjoining this, old Vulcan's shop is seen,
Where winds, and fires, and thumping hammers roar,
White-wash'd without, but black enough within....
Emblem of modern patriots many a score.
The restive steed impatient at the door,
Starts at this thundering voice and brawny arm,
While yellow Jem with horse-tail fans him o'er,
Driving aloof the ever buzzing swarm,
Whose shrill blood-sucking pipes his restless fears alarm.

An ever varying scene the road displays,
With horsemen, thundering stage, and stately team,
Now burning with the sun's resplendent rays,
Now lost in clouds of dust the travellers seem,

And now a lengthen'd pond or miry stream
Deep sink the wheels, and slow they drag along,
Journeying to town, with butter, apples, cream,
Fowls, eggs, and fruit, in many a motley throng,
Coop'd in their little carts their various truck among.

And yonder, nestled in enclust'ring trees,
Where many a rose-bush round the green yard glows,
Wall'd from the road, with seats for shade and ease,
A yellow-fronted cottage sweetly shows:
The towering poplars rise in spiry rows,
And green catalpas, white with branchy flowers;
Her matron arms a weeping willow throws
Wide o'er the dark green grass, and pensive lours,
Midst plumb-trees, pillar'd hops, and honey-suckle bowers.

Here dwells the guardian of these younglings gay,
A strange recluse and solitary wight,
In Britain's isle, on Scottish mountains gray,
His infant eyes first open'd to the light.
His parents saw with partial fond delight
Unfolding genius crown their fostering care,
And talk'd with tears of that enrapturing sight,
When, clad in sable gown, with solemn air,
The walls of God's own house should echo back his pray'r.

Dear smiling Hope! to thy enchanting hand,
What cheering joys, what extasies we owe!
Touch'd by the magic of thy fairy wand,
Before us spread, what heavenly prospects glow!
Thro' Life's rough thorny wild we lab'ring go,
And tho' a thousand disappointments grieve,
Ev'n from the grave's dark verge we forward throw
Our straining, wishful eyes on those we leave,
And with their future fame our sinking hearts relieve.

But soon, too soon these fond illusions fled!
In vain they pointed out that pious height;
By Nature's strong resistless impulse led,
These dull dry doctrines ever would he slight.
Wild Fancy form'd him for fantastic flight;
He lov'd the steep's high summit to explore,
To watch the splendour of the orient bright,
The dark deep forest, and the sea-beat shore,
Where thro' resounding rocks the liquid mountains roar.

When gath'ring clouds the vaults of Heav'n o'erspread,
And op'ning streams of livid light'ning flew,
From some o'erhanging cliff the uproar dread,
Transfix'd in rapt'rous wonder, he would view.
When the red torrent big and bigger grew,
Or deep'ning snows for days obscur'd the air,
Still with the storm his transports would renew,
Roar, pour away! was still his eager pray'r,
While shiv'ring swains around were sinking in despair.

That worldly gift which misers *merit* call,
But wise men *cunning* and the art of trade,
That scheming foresight how to scrape up all,
How pence may *groats*, and shillings *pounds* be made,
As little knew he as the moorland maid
Who ne'er beheld a cottage but her own:
Sour Parsimony's words he seldom weigh'd,
His heart's warm impulse was the guide alone,
When suffering friendship sigh'd, or weeping wretch did moan.

Dear, dear to him Affection's ardent glow,
Alas! from all he lov'd for ever torn,

E'en now, as Memory's sad reflections flow,
Deep grief o'erwhelms him, and he weeps forlorn;
By hopeless thought, by wasting sorrow worn.
Around on Nature's scenes he turns his eye,
Charm'd with her peaceful eve, her fragrant morn,
Her green magnificence, her gloomiest sky,
That fill th' exulting soul with admiration high.

One charming nymph with transport he adores,
Fair Science, crown'd with many a figur'd sign;
Her smiles, her sweet society implores,
And mixes jocund with th' encircling nine;
While mathematics solves his dark design,
Sweet Music soothes him with her syren strains,
Seraphic Poetry with warmth divine,
Exalts him far above celestial plains,
And Painting's fairy hand his mimic pencil trains.

Adown each side of his sequester'd cot,
Two bubbling streamlets wind their rocky way,
And mingling as they leave this rural spot,
Down thro' a woody vale meandering stray,
Round many a moss-grown rock they dimpling play,
Where laurel thickets clothe the steeps around,
And oaks thick towering quite shut out the day,
And spread a venerable gloom profound,
Made still more sweetly solemn by the riv'let's sound,

Where down smooth glistening rocks it rambling pours,
Till in a pool its silent waters sleep.
A dark brown cliff o'ertopp'd with fern and flowers,
Hangs grimly frowning o'er the glassy deep;
Above thro' ev'ry chink the woodbines creep,
And smooth bark beeches spread their arms around,
Whose roots cling twisted round the rocky steep:

A more sequester'd scene is no where found,
For contemplation deep and silent thought profound.

Here many a tour the lonely tutor takes,
Long known to Solitude, his partner dear,
For rustling woods his empty school forsakes,
At morn, still noon, and silent evening clear.
Wild Nature's scenes amuse his wand'rings here;
The old gray rocks that overhang the stream,
The nodding flow'rs that on their peaks appear,
Plants, birds, and insects are a feast to him,
Howe'er obscure, deform'd, minute, or huge they seem.

Sweet rural scenes! unknown to poet's song,
Where Nature's charms in rich profusion lie,
Birds, fruits, and flowers, an ever pleasing throng,
Deny'd to Britain's bleak and northern sky.
Here Freedom smiles serene with dauntless eye,
And leads the exil'd stranger thro' her groves,
Assists to sweep the forest from on high,
And gives to man the fruitful field he loves,
Where proud imperious lord or tyrant never roves.

In these green solitudes one fav'rite spot
Still draws his slow meanderings that way,
A mossy cliff beside a little grot,
Where two clear springs burst out upon the day.
There overhead the beechen branches play,
And from the rock the clustered columbine,
While deep below the brook is seen to stray,
O'erhung with alders, briar, and mantling vine,
While on th' adjacent banks the glossy laurels shine.

Here Milton's heav'nly themes delight his soul,
Or Goldsmith's simple heart-bewitching lays;

Now drives with Cook around the frozen pole,
Or follows Bruce with marvel and amaze:
Perhaps Rome's splendour sadly he surveys,
Or Britain's scenes of cruelty and kings;
Thro' Georgia's groves with gentle Bartram's strays,
Or mounts with Newton on archangels' wings,
With manly Smollet laughs, with jovial Dibdin sings.

The air serene, and breathing odours sweet,
The sound of falling streams, and humming bees,
Wild choirs of songsters round his rural seat,
To souls like his have ev'ry pow'r to please.
The shades of night with rising sigh he sees
Obscure the stream and leafy scene around,
And homeward bending thro' the moonlight trees,
The owl salutes him with her trem'lous sound,
And many a flutt'ring bat pursues its mazy round.

Thus peaceful pass his lonely hours away;
Thus, in retirement from his school affairs,
He tastes a bliss unknown to worldlings gay,
A soothing antidote for all his cares.
Adoring Nature's God, he joyous shares
With happy millions Freedom's fairest scene,
His ev'ning hymn some plaintive Scottish airs,
Breath'd from the flute or melting violin,
With life inspiring reels and wanton jigs between.

A. W——N.

Gray's Ferry, Sept. 5th, 1804.

For the Literary Magazine.

THE ADIEU.

ADIEU to sweet ———, adieu!
The village is look'd for in vain,
The woodland has shut it from view;
I ne'er shall behold it again.
Yet with the dear circle I've left,
Methinks I for ever could stay,
And feel as of something bereft,
So soon to be whirled away.

I've bade the fair Anna farewell,
And surely my eyes must have said,
If they the heart's feelings can tell,
How much I admired the maid.
She brought a lov'd sister to mind,
When sporting the graces of youth;
Like her she seem'd gentle and kind,
Like her she look'd candour and truth.

Maria, so lately unknown,
Too swells the soft sigh at my heart,
Her mind so resembled my own,
I felt it like sorrow to part;
Her countenance open as day,
Her soft and intelligent eye,
Seem'd sweetly, I fancied, to say,
A spirit congenial am I.

And Harriot, whose elegant mien
Led captive the eye as she mov'd,
A place in my heart will retain,
She's found out the way to be lov'd.
Ah, when will fate make me amends?
Ah, when for these tortures atone?
I'm smil'd on a moment by friends,
The next, the sweet vision has flown!

And these are the gambols she plays,
Each day it appears at her will,
A sceptre of iron she sways,
Not a change but what's teeming with ill.
The friends of my youth were convey'd
Far distant, or wrapt in the tomb;
I've wander'd thro' life in the shade,
I'm mantled in Destiny's gloom.

But why those repinings of mind?
A Providence rules over all;
Then give me the portion assign'd,
Or sweetness, or wormwood and gall,
I'll fancy it all for the best,
For all it decrees must be right,
Nor murmur at Heaven's behest,
Though ever encircled by night.

And now, courteous ———, adieu;
The claim on politeness is paid,
So leave us our way to pursue,
And return to your favourite maid.
Return, see the cloud ascends high,
And threatens a torrent of rain,
Loud thunders roll over the sky,
Sharp lightning glares over the plain:

Return, for the wan of your cheek,
Whence fevers have banish'd the rose,
Tho' youthful, shows nature is weak,
The fluid of life languid flows.
But fear not for us, tho' the hour
The mantle of evening puts on;
We ll trust in the heavenly Power
To guard, as it ever has done.

Though the bosom is fill'd with dismay,
For terror I feel, I must own,
It shall not bewilder our way,
I've learn'd how to journey alone.
The owl and the whip-poor-will's cry
Casts somehow a gloom o'er the heart,
Tho' the cloud that so mantled the sky
Appears to be breaking apart.

Return, courteous youth, and convey
To friends all that's tender and kind,
But language can never pourtray
The feeling imprest on my mind.
May I meet the fair circle of love,
United as now they appear,
In regions, bright regions above,
When ended our pilgrimage here.

SABINA.

For the Literary Magazine.

THE INVITATION.

Written in Fredericktown, Maryland, in the autumn of 1798, at the request of a young lady, on the absence of a gentleman, who had been in the habit of entertaining her with a serenade, to whom she is since happily united.

'TWAS spring, the sweet season congenial with pleasure,
When the notes of a robin first taught me to love,
So tender, so airy, melodious his measure,
Surpassing the thrush's sweet song in the grove.
So soft was the air,
It exceeded compare,
How fatal for me that I heard the sweet strain!
For drooping he has flown,
While his loss I bemoan,
For I fear I shall ne'er see my robin again.

Ah why art thou flown, dear enchanter, and whither,
When none like thy Stella thy notes will admire?
For though 'tis now autumn, ah, fear not the weather,
Return to the grove and accompany my lyre.
Should it proye there too cold,
To my heart I'll thee fold,
And I'll cherish thee there till the winter is o'er:
Come make it thy home,
For why should'st thou roam,
Come live with thy Stella, and wander no more.

SABINA.

For the Literary Magazine.

STANZAS TO PAINTING.

BY T. CAMPBELL, ESQ. AUTHOR OF THE PLEASURES OF HOPE.

Now first published.

O THOU, by whose expressing art
Her perfect image Nature sees,
In union with the graces start,
And sweeter by reflection please;

In whose creative hand the hues
Stol'n from yon airy rainbow shine;
I bless thy Promethean muse,
And call thee fairest of the nine!

Possessing more than vocal power!
Persuasive more than poet's tongue!
Whose lineage, in a raptur'd hour*,
From Love, the sire of Nature, sprung!

Does Hope her high professions meet?
Is Joy triumphant? Sorrow flown?
Sweet is the trance, the tremor sweet,
When all we love is all our own!

But ah, thou pulse of pleasure dear,
Slow throbbing, cold, I feel thee part;
Love's absence plants a pang severe,
Or Death inflicts a keener dart.

* Alluding to the supposed origin of painting, from a Corinthian female sketching the shadow of her lover's profile as he lay asleep.

Then for a beam of joy! to light
On Memory's sad and wakeful eye;
Or banish from the noon of night
Her dreams of deepest agony.

Shall Song its witching cadence roll?
Ye now the tenderest air repeat
That breath'd when soul was knit to soul,
And heart to heart responsive beat.

What visions rise to charm, to melt!
The lost, the lov'd, the dead are near!
Oh hush that strain too deeply felt!
Oh cease that transport too severe!

But thou, severely silent art!
By Heaven and Love wast taught to lend
A milder solace to the heart,
The sacred image of a friend.

All is not lost, of that possest:
For me, thou sweet memorial, shine,
While close and closer to my breast
I hold the idol all divine;

Or gazing through luxurious tears,
Mild o'er the lov'd departed form,
Till Death's cold bosom half appears
With life, and speech, and spirit warm.

She looks! she lives! this tranced hour,
Her bright eye seems a purer gem
Than sparkles on the throne of Pow'r,
Or Glory's wealthy diadem.

Yes, Genius! yes! thy mimic aid
A treasure to my soul has given,
Where Beauty's canonized shade
Smiles in the sainted hues of heaven.

No spectre forms of pleasure fled,
Thy softening, sweetening tints restore,
For thou canst give us back the dead
Even in the loveliest look they wore.

Then blest be Nature's guardian muse,
Whose hand her perished grace redeems,
Whose tablet of a thousand hues,
The mirror of creation seems.

The preceding beautiful lines were written by the poet on seeing the portrait of a deceased sister.

SELECTIONS.

ACCOUNT OF THE SIERRA LEONE COLONY.

THIS colony was established on the coast of Africa, for the purpose of introducing civilization into that barbarous quarter, and to diminish, if not totally abolish, the slave trade. The scheme was set on foot the year before the commencement of the late war. A society was formed, called the Sierra Leone company, and was formally chartered. A capital (on shares of 50*l.* each) of 230,000*l.* was raised; and a factory established on the coast, for carrying on trade with the interior of Africa, for the produce of the country.

In the commencement of this plan, little doubt was entertained of its turning out, at least in a commercial point of view, a profitable speculation. But the introduction into the settlement of about 1200 Nova Scotia negroes, who had sided with Britain in the American war, and had since been settled in Nova Scotia under the protection of government, materially altered the face of affairs. These men had supplicated for removal from that country, as the climate proved ungenial and disagreeable to them. From the moment, however, of their arrival in the new colony, they manifested a ferocious and intractable spirit, totally subversive of order, and of the purposes for which it was established. On one occasion, even the life of the governor was attempted, which, though defeated and punish-

ed with exemplary severity, the spirit of revolt still existed, and threatened the entire overthrow of the establishment. In October, 1794, a French squadron attacked and captured the settlement; all the property which could be removed was carried off by the rapacious assailants: what could not be removed was destroyed, and every building belonging to the company was burned; nor could the loss there sustained be estimated at less than 52,000*l*. In addition to these heavy calamities, the capture of their ships in consequence of the war, the impossibility of insuring cargoes on account of the unprotected state of the coast of Africa, the difficulty of inducing Europeans to accept official stations at Sierra Leone, the expence of arming vessels for the protection of the trade, and the apprehension of the turbulent spirit of the Nova Scotia negroes, contributed to retard the progress, and defeat the ends of the institution.

Notwithstanding all these difficulties, in 1798, the report made to the company states the colony to be in a state of considerable improvement. The seat of government, Freetown, consisted of 300 houses, well built, and regularly laid out, and had several public buildings. One extensive quay had been built by government, and two by private persons: and the government house was strong, and well secured by a pallisade and six pieces of cannon. The inhabitants were about 1200. The heads of families perhaps 300. One half of these were supported by agriculture; some were artisans, about fifteen retail shop-keepers, five and twenty fishermen, from ten to fifteen traded in small vessels of their own, four were employed as school-masters, about fifteen seamen, and twenty labourers, under the company. Some few of the Nova Scotians resided in the factory, and the number of Europeans was between twenty and thirty. A strong proof of the benefits of the plan appeared in the improvement of the condition of the natives immediately connected with the settlement: between 3 and 400 of these were employed as labourers for hire, chiefly on the farms, which were increasing rapidly; some were employed by the Europeans, and some by the Nova Scotians. They were all free men, who came from the neighbouring parts, and were called Grumettas. They received monthly wages, the whole of which was their own. It was usual with them, after working five or six months, to return home for a short period; but their place was supplied, and the above number kept up, by fresh arrivals. The Grumettas were much improved by their connection with the factory; not only was their dress improved, their manners more civilized, but the money which they earned was never employed in the purchase of spirits, as is customary both with the Africans and settlers, but employed in purchasing clothing or articles of European produce.

Freetown was at this period a place of considerable resort; from one to two hundred natives daily visited this settlement for the purpose of exchanging the produce of the country for European commodities. Considerable influence was gained over the natives, and many of their children were sent to the settlement for education.

Shortly after this period, government applied to the company to take the Maroon negroes (now expelled from Jamaica, and equally feeling the unkind influence of Nova Scotia with the negroes who had already petitioned to be removed from thence to a warmer climate) under their protection. To this, from various motives, it agreed, and the Maroons arrived at Sierra Leone in the month of October, 1800, to the number of 350. They were almost immediately employed in quelling an insurrection of the Nova Scotian settlers, who had now broken out into open rebellion. Several of the insurgents were killed in this conflict, many were made prisoners; three were executed by

martial law, and some were banished. From this circumstance arose the most serious calamity that had yet befallen the colony, and which threatens its total and inevitable destruction. The natives, who had hitherto been on the most friendly terms with the settlers, instigated by the refugee and banished negroes, on the 18th of November (headed by two of the insurgents, who had made their escape after the insurrection of the former year), made a most furious and unprovoked assault upon the unfinished fort, which the governor had thought it advisable to construct around his house. After some loss of men sustained on both sides, the natives, who are the Timmanies, were repulsed, and were forced successively to abandon various commanding posts, where they had assembled, in the neighbourhood of Freetown. Towards the conclusion of the year a truce was concluded, and no further hostilities took place; but apprehensions were entertained that a confederacy was forming, among the neighbouring chiefs, against the settlement, and which would most probably end in the destruction of the institution. To avert as much as possible the impending evils, a detachment from Goree was applied for and obtained, and one of the king's ships was stationed in Sierra Leone river, for the express purpose of defending the colony. No very immediate danger was apprehended; but the necessity of a large European force and a strong fort was deemed indispensably requisite for its protection. The sum which parliament had twice voted for the support of the establishment, was far from being adequate to the annual expence, incurred by its civil and military establishments. The capital of the original proprietors was quite exhausted, and the shares of 50*l.* per cent. were sunk as low as 5*l.*; indeed were worth nothing.

With this reverse of fortune did the year 1801 close upon this colony of philanthropical experiment; nor have the events which occurred in the ensuing year tended to encrease the confidence of those, who then began to despair of its final success.

On the 11th of April, the natives, in force about 300, attacked with the utmost fury the government fort, just after morning gun had fired. They succeeded in forcing open a gate, after having shot the centinel, and in fixing their flag on the eastern rampart. Twelve or fourteen of them got in without resistance, when they were charged and forced to retreat. They rallied several times, but were at last put to total rout, and pursued for three miles into the country, by the garrison. Their loss was about fifty men, left dead at the fort, or found some days after dead of their wounds, in their line of retreat; that of the colony was twenty-two, killed and wounded. Thus ended this affair, fortunately and honourable in its consequences to the attacked, but which is a melancholy proof of the inveterate hostility of the natives towards the colony.

No common interest has been attached to the well being of this colony; many have been sanguine enough to predict the abolition of slavery, and the civilization of the natives of Africa, as some of the consequences of its establishment; and that immense commercial advantages to the mother country, and of private gain to the projectors of this scheme, were confidently held out. How far these beneficent and golden speculations have answered, the short sketch of the history and present state of the settlement we have given, will sufficiently evince; what future hopes are entertained of their accomplishment, may be gathered from the last report of the directors, which state the surrounding nation of the Timmanies to be "indolent, faithless, and ferocious; their chiefs, rapacious, drunken, and deceitful; and the whole constantly ready to promote any design, however flagitious, which promises to gratify their avarice, or their passions." Nor should it be forgotten,

that this report further states, the inconsistent, but certainly authentic, fact, that "many of the settlers, and even some of those who went out in the company's employment, embarked in the service of the slave factories, or commenced the trade upon their own accounts"!

SKETCH OF DR. ROBERTSON, THE HISTORIAN.

DR. ROBERTSON was born in 1721, at Borthwick, where his father was then minister, and received the first rudiments of his education at Dalkeith. In 1733, he joined his father's family on their removal to Edinburgh, and, towards the end of the same year, he entered on his course of academical study.

From this period, till the year 1759, when, by the publication of his Scottish history, he fixed a new æra in the literary annals of his country, the habits and occurrences of his life were such as to supply few materials for biography, and the imagination is left to fill up a long interval spent in the silent pursuit of letters, and enlivened by the secret anticipation of future eminence. His genius was not of that forward and irregular growth, which forces itself prematurely on public notice; and it was only a few intimate and discerning friends, who, in the native vigour of his powers, and in the patient culture by which he laboured to improve them, perceived the earnests of a fame that was to last for ever.

The large proportion of Dr. Robertson's life, which he thus devoted to obscurity, will appear the more remarkable, when contrasted with his early and enthusiastic love of study. Some of his oldest commonplace books, still in his son's possession, dated in the years 1735, 1736, and 1737, bear marks of a persevering assiduity, unexampled, perhaps, at so tender an age; and the motto prefixed to all of them (Vita sine literis mors est) attests how soon those views and sentiments were formed, which, to his latest hour, continued to guide and to dignify his ambition. In times such as the present, when literary distinction leads to other rewards, the labours of the studious are often prompted by motives very different from the hope of fame, or the inspiration of genius; but when Dr. Robertson's career commenced, these were the only incitements which existed to animate his exertions. The trade of authorship was unknown in Scotland; and the rank which that country had early acquired, among the learned nations of Europe, had, for many years, been sustained entirely by a small number of eminent men, who distinguished themselves by an honourable and disinterested zeal in the ungainful walks of abstract science.

Dr. Robertson was licensed to preach, by the presbytery of Dalkeith, in 1741, and in 1743 he was presented to the living of Gladsmuir. The income was inconsiderable, not exceeding one hundred pounds a year: but the preferment came to him at a time singularly fortunate, for, not long afterwards, his father and mother died, within a few hours of each other, leaving a family of six daughters and a younger son, in such circumstances as required every aid which his slender funds enabled him to bestow.

Dr. Robertson's conduct in this trying situation, while it bore the most honourable testimony to his disposition, was strongly marked with that manly decision in his plans, and that persevering steadiness in their execution, which were characteristic features of his mind. Undeterred by the magnitude of a charge which must have appeared fatal to the prospects that had hitherto animated his studies, and resolved to sacrifice to a sacred duty all personal considerations, he invited his father's family to Gladsmuir, and continued to educate his sisters under his own roof, till they were settled respectably in the world. Nor did he think himself at liberty, till

then, to complete a union, which had been long the object of his wishes, and which may be justly numbered among the most fortunate incidents of his life. He remained single till 1751, thirty years of age, when he married his cousin, miss Mary Nisbet, daughter of Mr. Nisbet, one of the ministers of Edinburgh.

While thus engaged, the rebellion of 1745 broke out in Scotland, and afforded him an opportunity of evincing the sincerity of his zeal for the civil and religious liberties of his country, which, forty years afterwards, when called on to employ his eloquence in the national commemoration of the revolution, seemed to rekindle the fires of his youth. His situation as a country clergyman confined, indeed, his patriotic exertions within a narrow sphere; but even here his conduct was guided by a mind superior to the scene in which he acted. On one occasion (when the capital of Scotland was in danger of falling into the hands of the rebels), the state of public affairs appeared so critical, that he thought himself justified in laying aside, for a time, the pacific habits of his profession, and in quitting his parochial residence at Gladsmuir, to join the volunteers of Edinburgh: and when at last it was determined that the city should be surrendered, he was one of the small band who repaired to Haddington, and offered their services to the commander of his majesty's forces.

The duties of his sacred profession were, in the mean time, discharged with a punctuality which secured to him the veneration and attachment of his parishioners: while the eloquence and taste that distinguished him as a preacher drew the attention of the neighbouring clergy, and prepared the way for that influence in the church, which he afterwards attained. A sermon, which he preached in 1755, before the society for propagating christian knowledge, and which was the earliest of all his publications, affords a sufficient proof of the eminence he might have attained in that species of composition, if his genius had not inclined him more strongly to other studies. This sermon, the only one he ever published, has been long ranked, in both parts of the island, among the best models of pulpit eloquence in our language. It has undergone five editions; and is well known in some parts of the continent in the German translation of Mr. Ebeling.

At the age of near forty years, on the first of February, 1759, appeared Dr. Robertson's History of Scotland, which was received by the world with such unbounded applause that, before the end of the month, he was desired by his bookseller to prepare for a second edition.

From this moment the complexion of his fortune was changed. After a long struggle, in an obscure though a happy and hospitable retreat, with a narrow income and an encreasing family, his prospects brightened at once. He saw independence and affluence within his reach; and flattered himself with the hope of giving a still bolder flight to his genius, when no longer depressed by those tender anxieties which so often fall to the lot of men, whose pursuits and habits, while they heighten the endearment of domestic life, withdraw them from the paths of interest and ambition.

In venturing on a step, the success of which was to be so decisive, not only with respect to his fame, but to his future comfort, it is not surprising that he should have felt, in a more than common degree, "that anxiety and diffidence so natural to an author in delivering to the world his first performance." "The time," he observes in his preface, "which I have employed in attempting to render it worthy of the public approbation, it is perhaps prudent to conceal, till it shall be known whether that approbation is ever to be bestowed."

While his History of Scotland was in the press, he removed to Edinburgh, in consequence of a presentation which he had received to

one of the churches of that city. His preferments now multiplied rapidly. In 1759, he was appointed chaplain of Stirling castle; in 1761, one of the king's chaplains in ordinary for Scotland; and, in 1762, he was chosen principal of the university of Edinburgh. Two years afterwards, the office of king's historiographer for Scotland, with two hundred pounds a year, was revived in his favour.

The success of the History of Scotland determined him to undertake another work, the subject of which gave occasion to a variety of opinions. By some he was advised to write a series of lives, in imitation of Plutarch, by others the history of learning; the history of Nerva, Trajan, Adrian, and the two Antonines, was also pointed out to him; and by the booksellers terms were offered to him for a history of England. All these he declined, and determined on the History of Charles V, which he completed and published in 1769.

After an interval of eight years, he produced the History of America: a work which, by the variety of research and speculation it exhibits, enables us to form a sufficient idea of the manner in which he had employed the intervening period. This work also was received with the applause of all learned and well informed readers.

In consequence of the interruption of Dr. Robertson's plans, produced by the American revolution, he was led to think of some other subject which might, in the mean time, give employment to his studious leisure. A letter, dated July, 1778, to his friend Mr. Waddilove, contains some important imformation with respect to his designs at this period.

"The state of our affairs in North America is not such as to invite me to go on with my history of the new world. I must wait for times of greater tranquility, when I can write, and the public can read, with more impartiality and better information than the present. Every person with whom I conversed in London, confirmed me in my resolution of making a pause for a little, until it shall be known in what manner the ferment will subside. But as it is neither my inclination nor interest to be altogether idle, many of my friends have suggested to me a new subject, the history of Great Britain, from the revolution to the accession of the house of Hanover. It will be some satisfaction to me to enter on a domestic subject, after being engaged so long in foreign ones, where one half of my time and labour was employed in teaching myself to understand manners, and laws, and forms, which I was to explain to others. You know better than any body how much pains I bestowed in studying the constitution, the manners, and the commerce of Spanish America. The review contained in the first volume of Charles V, was founded on researches still more laborious. I shall not be involved in the same painful inquiries, if I undertake the present work.

"I possess already as much knowledge of the British government and laws as usually is possessed by other persons who have been well educated, and have lived in good company. A minute investigation of facts will be the chief object of my attention. With respect to these, I shall be much aided by the original papers published by sir John Dalrymple, and Macpherson, and lately by lord Hardwicke.

"The memoirs of Noailles, concerning the French negociations in Spain, contain very curious information.

"I have got a very valuable collection of papers from the duke of Montague, which belonged to the duke of Shrewsbury; and I am promised the large collection of the duke of Marlborough, which were formerly in the hands of Mr. Mallet. From these, and other materials, I hope to write a history which may be both entertaining and instructive. I know that I shall get upon dangerous ground, and must relate events, concerning which our political fac-

tions entertain very different sentiments. But I am little alarmed with this. I flatter myself that I have temper enough to judge with impartiality; and if, after examining with candour, I do give offence, there is no man whose situation is more independent."

From a letter of Mr. Gibbon, this prospect appears to have been abandoned before the end of the year 1779. This passage not only serves to ascertain the fact, but suggests a valuable hint with respect to a different historical subject.

"I remember a kind of engagement you had contracted to repeat your visit to London every second year, and I look forward with pleasure to next spring, when your bond will naturally become due. I should almost hope that you would bring with you some fruits of your labour, had I not been informed that you had totally relinquished your design of continuing Mr. Hume's History of England. Notwithstanding the just and deep sense which I must entertain, if the intelligence be true, of our public loss, I have scarcely courage enough to blame you. The want of materials, and the danger of offence, are two formidable obstacles for a historian who wishes to instruct, and who is determined not to betray his readers. But if you leave the narrow limits of our island, there still remain, without returning to the troubled scene of America, many subjects not unworthy of your genius. Will you give me leave, as a vague and indigested hint, to suggest the history of the protestants in France: the events are important in themselves, and intimately connected with the great revolutions of Europe; some of the boldest or most amiable characters of modern times, the admiral Coligny, Henry IV, &c. would be your peculiar heroes; the materials are copious, and authentic, and accessible; and the objects appear to stand at that just distance which excites curiosity without inspiring passion. Excuse the freedom, and weigh the merits, if any, of this proposal."

From this period he seems to have abandoned all thoughts of writing any more for the public, and to have resolved to prosecute his future studies for his private amusement. His circumstances were independent; he was approaching the age of sixty, with a constitution considerably impaired by a sedentary life; and a long application to the compositions he had prepared for the press had interfered with the gratification he might have enjoyed, had he been at liberty to follow the impulse of his own taste. Such a sacrifice must be made by all who devote themselves to letters, whether with a view to emolument or fame; nor would it perhaps be easy to make it, were it not for the prospect (seldom, alas! realized) of earning, by their exertions, that learned and honourable leisure which he was so fortunate as to attain. He retired from the business of the ecclesiastical courts about the same time; and for seven or eight years divided the hours he could spare from his professional duties between the luxury of reading and the conversation of his friends. The activity of his mind, in the mean time, continued unimpaired; and the habits of study he had so long been accustomed to, gave a certain scope and connection even to his historical recreations. To one of these, which, from its accidental connection with some of his former works, engaged his attention more closely than his ordinary pursuits, the public is indebted for a valuable performance, of which the materials seem almost insensibly to have swelled to a volume long after his most intimate friends imagined that he had renounced all thoughts of the press. The disquisition concerning ancient India, which closed his historical labours, took its rise, as he himself informs us, "from the perusal of major Rennell's Memoir for illustrating his map of Indostan. This suggested to him the idea of examining more fully, than he had done in the introductory book to his History of America, into the knowledge which the ancients had of that

country, and of considering what is certain, what is obscure, and what is fabulous, in the accounts of it which they have handed down to us. In undertaking this inquiry," he adds, "he had originally no other object than his own amusement and instruction; but in carrying it on, and consulting with care the authors of antiquity, some facts, hitherto unobserved, and many which had not been examined with proper attention, occurred; new views opened; his ideas gradually extended, and became more interesting; till at length he imagined that the result of his researches might prove amusing and instructive to others."

In consequence of the various connections with society, a considerable portion of Dr. Robertson's leisure was devoted to conversation and company.

No man enjoyed these with more relish; and few have possessed the same power of adding to their attractions.

A rich stock of miscellaneous information, acquired from books and from an extensive intercourse with the world, with a perfect acquaintance with the topics of the day, and the soundest sagacity and good sense applied to the occurrences of common life, rendered him the most agreeable and instructive of companions. He seldom aimed at wit; but, with his intimate friends, he often indulged a sportive and fanciful species of humour. He delighted in good-natured, characteristical anecdotes of his acquaintance, and added powerfully to their effect by his own enjoyment in relating them. He was remarkably susceptible of the ludicrous; but never did he forget the dignity of his character, or the decorum of his profession; nor did he even lose sight of that classical taste which adorned his compositions. His turn of expression was correct and pure; sometimes, perhaps, inclining more than is expected, in the carelessness of a social hour, to formal and artificial sentences; but it was stamped with his own manner, no less than his premeditated style: it was always the language of a superior and cultivated mind, and embellished every subject on which he spoke. Among strangers, he encreased his exertions to amuse and inform; and the splendid variety of his conversation was commonly the chief circumstance on which they dwelt: and yet his friends enjoyed his society most when in the circle of his intimates, or in the bosom of his family.

His health began to decline in the year 1791. Till then, it had been better than might have been expected from his studious habits; but, about this period, he suddenly showed strong symptoms of jaundice, which gradually undermined his constitution, and terminated at length in a lingering and fatal illness. He had the prospect of death long before him, a prospect deeply afflicting to his family and friends, but of which, without any visible abatement in his spirits, he happily availed himself, to adorn the doctrines which he had long taught, by an example of fortitude and of christian resignation. In the concluding stage of his disorder, he removed from Edinburgh to Grange-house, in the neighbourhood, where he had the advantage of a freer air, and a more quiet situation, and (what he valued more than most men) the pleasure of rural objects, and of a beautiful landscape. While he was able to walk abroad, he commonly passed a part of the day in a small garden, enjoying the simple gratifications it afforded with all his wonted relish. Some who now hear me will long remember, among the trivial yet interesting incidents which marked these last weeks of his memorable life, his daily visits to the fruit trees, which were then in blossom, and the smile with which he, more than once, contrasted the interest he took in their progress, with the event which was to happen before their maturity. At his particular desire, I saw him, for the last time, on the 4th of June, 1793, when his weakness confined him to his couch, and his articulation was already begin-

ning to fail: and it is in obedience to a request with which he then honoured me, that I have ventured, without consulting my own powers, to offer this tribute to his memory. He died on the 11th of the same month, in the 71st year of his age.

In point of stature, Dr. Robertson was rather above the middle size; and his form, though it did not convey the idea of much activity, announced vigour of body and a healthful constitution. His features were regular and manly, and his eye spoke at once good sense and good humour. He appeared to greatest advantage in his complete clerical dress, and was more remarkable for gravity and dignity in discharging the functions of his public stations, than for ease and grace in private society. His portrait by Reynolds, painted about twenty years ago, is an admirable likeness: and fortunately (for the colours are already much faded) all its spirit is preserved in an excellent mezzotinto. At the request of his colleagues in the university, who were anxious to have some memorial of him placed in the public library, he sat again, a few months before his death, to Mr. Raeburn; at a time when his altered and sickly aspect rendered the task of the artist peculiarly difficult. The picture, however, is not only worthy, in every respect, of Mr. Reaburn's high and deserved reputation, but, to those who were accustomed to see Dr. Robertson, at this interesting period, derives an additional value from an air of languor and feebleness which strongly marked his appearance during his long decline.

MANNERS.

THE following incidents will amuse the observer of national manners, and of the delicate links by which the destinies of men hang together. The female racer will astonish those who form their judgments of foreign manners by their own.

Late intelligence informs us that the French government intends to reduce the number of gambling houses at Paris, as within last week, of twenty-five suicides, eighteen were traced to losses experienced at gaming tables. Instead of sixty-two, as there now are in and near the Palais Royal, there are in future to be only thirty; and instead of permitting persons to play as low as three sous or five sous (three halfpence or two pence halfpenny) at la Roulet or at Biribi, no less sum than twenty sous (ten-pence) will be accepted. This is to prevent the poor from ruining themselves, as many mechanics and day-labourers lost their little all in these dens, and afterwards, in despair, threw themselves into the river, or from their garret windows into the streets. One person of this description, before he threw himself from a sixth story, called out several times to the people walking in the street St. Dominique to be upon their guard: he fell however upon a Mameluke, who did not hear or understand him, and killed him upon the spot, without any other injury to himself than breaking an arm. He was immediately taken to the hospital (Hotel Dieu), but is now, by the order of the prefect of the police, confined in the Bicetre.

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THE YORK RACES.

The next York races, are expected to be uncommonly crowded, not merely from a number of fine horses being entered, but from the unprecedented circumstance of a lady riding a match against a gentleman. On Saturday, the last day of the races, Mrs. Thornton, of Thornville Royal, is to ride a match for 500 guineas, and 1000 guineas bye, on her husband's horse Vingarillo, against Mr. Flint's horse, rode by himself, her weight against his. There are many thousand pounds, and still more coarse jokes than pounds, depending on the race.

DANSOMANIA, IN FRANCE.

The *dansomania*, of both sexes, seems rather to increase than to decrease with the warm weather. Sixty balls were advertised for last Sunday, and for the next sixty-six are announced. Any person walking in the Elysian Fields or on the Boulevards may be convinced that these temples of pleasure are not without worshippers. Besides these, in our walks last Sunday we counted no less than twenty-two gardens, not advertised, where there was fiddling and dancing. Indeed this pleasure is tempting, because it is very cheap. For a bottle of beer, which costs six sous, and two sous to the fiddler, a husband and wife, with their children, may amuse themselves from three o'clock in the afternoon to eleven o'clock at night. As this exercise both diverts the mind and strengthens the body, and Sunday is the only day in the week which the most numerous classes of people can dispose of without injury to themselves or to the state, government encourages as much as possible these innocent amusements on that day. In the garden of Chaumiere, upon the Boulevard Neuf, we observed in the same quadrille, last Sunday, four generations, the great grandsire dancing with his great granddaughter, and the great grandmamma with her great grandson. It was a satisfaction impossible to express, to see persons of so distant ages all enjoying the same pleasures for the present, not remembering past misfortunes nor apprehending future ones. The grave seemed equally distant from the girl of ten and from the great grandmamma of seventy, from the boy who had not seen three lustres and from the great grandsire reaching nearly fourscore. In another quadrille danced four lovers with their mistresses. There again was nothing observed but an emulation who should most enjoy the present moment; not an idea of the past or to come clouded their thoughts; in few words, they were perfectly happy. Let those who are tormented by avarice or ambition frequent these places on a Sunday, they will be cured of their vile passions, if they are not incurable.

BEATIFICATION.

On the 17th July was celebrated at Verona the beatification of sister Vermique Giuliana, late superior of the convent of capuchins of St. Claire. The miracles performed by this female saint are, according to the legend of the faithful, very numerous, and amount to upwards of 300. Lately, the wife of a wine-merchant, whose favourite saint she always had been, experienced the effects of her prayers and presents, by being delivered at once of three strong healthy boys, after a marriage of 18 years, during which she never before had a child. Her husband, in gratitude, has presented this saint with a rich diamond cross; and there is not a wife or a husband in that part of Italy, who desire the sterility of their beds to cease, who does not address prayers and offer sacrifices to her shrine. It is said that three convents, possessing for a long time saints famous for the same qualities, intend to bring suits at Rome against this member of the Paradise, as an intruder or interloper, their convents being entirely deserted by customers.

DUELLING.

IN ridicule of this practice, Dr. Franklin used to tell the following story: A person said to another in a coffee-house...."Sir, a little further off, sir....you *smell* offensively." "Sir," answered the person addressed, "that is an affront, and you fight me."...."I will fight, if you insist upon it," rejoined the first; "but how will that mend the matter? If you kill me, I shall *smell* too; and if I kill you, you will *smell worse* than you do at *present!*"

SINGING PARROT.

COLONEL O'KELLY'S celebrated singing parrot died suddenly last year, at its master's house in London. This singular and celebrated bird was one of the three bequests made by his uncle to colonel O'Kelly: the other two were the estate of Cannons, and the famous horse Eclipse. This uncommonly-gifted creature sung a number of songs in perfect time and tune, and, if she ever made a lapse, she would stop, and go over the passage until her ear was perfectly satisfied. She could express her wants articulately, and give her orders in a manner approaching nearly to rationality. Her age is not known, but it is upwards of thirty years since the late Mr. O'Kelly bought her at Bristol, at the price of 100 guineas. The colonel was repeatedly offered 500 guineas per annum, by persons who wished to make a public exhibition of the bird; but this, out of tenderness to the favourite, he constantly refused. The body was yesterday dissected by Dr. Kennedy and Mr. Brooke, when the muscles of the larynx, which form the voice, were found, from the effect of practice, to be uncommonly strong; but there was no apparent cause for its sudden death.

EASTERN NUPTIALS.

THE following description of the late nuptials of the daughter of the Coorga rajah will give some idea of the magnificence with which in the East they celebrate that rite.

The roads in every direction, for several coss, were illuminated on each side, and ornamented with curious and costly devices. They commenced from the entrance of Nanour, extending to the limits of the Cusbah. Three English gentlemen, captains Foulis, Marriott, and Osborne, attended this splendid ceremony. On their arrival at the palace, they were saluted by twenty-one guns, and ushered into the presence to the notes of soft music, select bands of Hindoostany girls dancing before them. For the space of seven days the rejoicings continued, each successive day varied by amusements created by the happy and inventive genius of the rajah himself, who studied, with his wonted liberality, the accommodation and pleasures of his guests: at the end of the seventh day, the above-mentioned gentlemen took their leave, and were highly complimented by the rajah for the favour of their attendance. On one occasion during the festival, at the grand hunt, attended by the rajah and his company, no less than 18 elks, 14 wild buffaloes, 13 cheetars or spotted tigers, 2 elephants, and 32 wild boars, were slain. The heads of the animals were laid in triumph at the feet of the young amiable bride, who had scarcely attained her fifteenth year. The princess, it is said, possesses very superior accomplishments; certain it is, that the nature has been most kind to her in a lovely animated countenance and a most beautiful and delicate form. Her husband, the Joonday rajah, is about thirty years of age, a well-informed and pleasant character.

CHARACTER OF LORD KENYON.

THE death of lord Kenyon, lord chief justice of England, took place on the 5th of April, 1802. His lordship, after having filled the great law offices which usually precede the high situation he afterwards attained, was appointed, in the year 1788, the successor of the venerable earl of Mansfield (who had presided in the court of king's bench nearly thirty-two years), and thus became a distinguished example of what may be attained by industry, in the exercise of genuine, though not showy talents. Nor did he perhaps, on the whole, however inferior in genius and eloquence, fall far short of his truly great predecessor in his

magisterial and judicial capacity, His laudable, firm, and successful efforts to keep the channels of the law clear from the base and sordid practices of the unprincipled attornies of his own court; his persevering and ardent zeal in the repression of adultery and seduction, crimes which felt, on all occasions, the rigour due to such breaches of morality and the laws of society, during his long administration of the justice of the country; and the strictness with which he punished gamblers of every class, will long be remembered as conspicuous features of his fourteen years high and honourable discharge of the great public duty committed to his hands. In short, to borrow the words of a distinguished writer, "He was profound in legal disquisition, patient in judicial discrimination, and of the most determined integrity. He never, on any occasion, sacrificed his official to his parliamentary character. The sphere of his particular duty was the great scene of his activity, and though as a lord of parliament he never lessened his character, it was as a judge that he sought to aggrandise it."

THE FRENCH CONCORDAT OR TREATY WITH THE ROMAN SEE.

I. THE catholic, apostolic, and Roman religion, shall be freely exercised in France; the worship shall be public, and subject to those regulations of police which the government may judge necessary for the public tranquillity.

II. A new division is to be made of the French dioceses by the holy see, in concert with the French government.

III. His holiness shall invite the titular French bishops to every sacrifice, even that of their sees, for the sake of peace and unity.

IV. The first consul shall name, within three months after the publication of his holiness's bull, to the archbishopricks and bishopricks of the new division: his holiness shall confer the canonical institution, according to the ancient forms in France before the change of government.

V. VI. and VII. The bishops shall, before their entering on their functions, take from the hands of the first consul, and the inferior clergy from the civil authorities appointed for that purpose, the following oath:

"I swear and promise to God, on the holy Evangelists, to preserve obedience and fidelity to the government established by the constitution of the French republic; I promise also to have no intelligence, to assist at no council, to maintain no connection, either within or without, which shall be contrary to the public tranquillity; and if within my diocese, or elsewhere, I shall learn that any thing is designed for the prejudice of the state, I will make it known to the government."

VIII. The following form of prayer shall be recited at the end of divine service, in all the catholic churches in France:

Domine, salvam fac rempublicam,
Domine, salvos fac consules.

The IXth, Xth, XIth, and XIIth articles give the new bishops the power of appointing the cure; who, however, must be accepted by the government.

XIII. His holiness, for the welfare of the church and the happy establishment of the catholic religion, declares, that neither he nor his successors will disturb in any manner the possessors of *alienated ecclesiastical effects;* but that the property of those effects shall remain unchangeable in their hands or in the hands of their assignees.

The XIVth and XVIth articles place the first consul on the same footing with respect to his holiness as the ancient monarchical government of France.

The XVth permits French catholics to make endowments in favour of churches.

The XVIIth and last mentions, that when any of the successors of the first consul shall not be a catholic, the rights mentioned in the above articles, and the appointment to bishopricks, shall be regulated by a new convention.

Such were the articles which formed the foundation of the celebrated *concordat*.

CONSTITUTION OF THE ITALIAN REPUBLIC.

THE constitution consists of 128 articles, and is reduced under fifteen titles.

By the first, the Roman catholic religion is declared to be the religion of the state.

The government of the country is vested in a president, appointed for ten years; or, in his absence, the vice-president, the *consulta* of state, and a legislative council. A legislative body of seventy-five members are to discuss and decide respecting those laws which the legislative council shall propose.

The members of the legislative body, as well as of the *consulta* of state, and of the tribunals of revision and cassation, are to be chosen by three electoral colleges constituted for that purpose.

The first college is of POSSIDENTI, or landed proprietors. This college is to consist of 300 members, having a qualification of a sum equal to 1200 dollars a year.

The second college is of *dotti*, or of the learned. It consists of 200 individuals selected from those who are most distinguished in science, or in the liberal and mechanical arts.

The third college is *di commercanti*, or the tradesman; is to consist of 200, selected from the most skiful merchants and manufacturers.

The seat of the legislation was permanently established at Milan.

These are the only distinguishing features of the constitution of the Italian republic worth recording.

The members of the government are as follow:

Bonaparte, president.
Melzi, vice-president.
Guicciardi, sec. of state.
Spanocchi, grand judge.

SCHINDERHANNES, THE ROBBER.

THE public attention in Germany was, in 1802, much devoted to the famous robber, called Schinderhannes, who was at length taken and delivered up to the French, with several of his associates. A thousand anecdotes are related of this extraordinary man, who is said never to have attacked the poor, but even, on the contrary, to have been their real friend and supporter, robbing the rich, the clergy and Jews in particular, to afford them succour; maintaining amongst his associates, near 200 in number, a severe discipline, and punishing even with death such of them as transgressed their voluntary submission to his controul.

After being all the preceding year the terror of the left bank of the Rhine, and laying under periodical contribution all the country between Mayence and Coblentz, he transferred his gang to the right bank of the river in Franconia, and was at length arrested as a suspicious character on coming into the Runkelischen district one day, at a little market town, in the character of a pedlar, with a horse and cart full of wares, as was frequently his practice upon a reconnoitering scheme: to avoid more minute investigation, he there enlisted with the Austrians, and being sent to the general rendezvous at Frankfort, was recognized and betrayed by an associate.

He then acknowledged himself to be Schinderhannes, and was, at the request of the French minister, delivered up to the republic, and con-

ducted, with several of his associates apprehended in the interim, particularly one called "Black Jonas," in great notoriety, to Mayence, where he remained a close prisoner, as well as his father and mother, peasants near Rastadt, his mistress, and many others.

His age was only twenty-three, and his conduct, if what is greedily published of him be true, almost modelled on that of Carl Moore, in Schiller's famous play of the Robbers, imitated lately on the English stage under the title of the Red Cross Knights, and which would seem to have electrified and given a wrong impulse to an ardent imagination, which, in better pursuits, might have formed a heroic character.

IRA LANE.

THE following account of the murder of Ira Lane by David Williams, is taken from Canandaigu paper:

The mother of this lad, being a widow, married a second husband with whom she now lives, and with whom David lived, but for whom he had lost all affection, for reasons we do not say are well or ill founded. About the age of 15, David was one day, much against his will, by order of his step-father, detained from school for the purpose of assisting in the business of the farm. On this day, by accident, a log rolled on and injured one leg, that it never could be restored to much use; and since that time, by some other accident, he has been injured in the other, so that he has become a cripple to that degree that he cannot walk a mile in a day. At this misfortune he continually repined, blamed the step-father for keeping him that day from school, whereby he received his wound, and mortified at his appearance among his mates, some of whom, he says, ridiculed him, he became weary of life, and determined to end his misfortunes and his life. For this means, suicide and murder presented themselves to him. The first awhile appeared the most eligible, but it brought to him the horrors of appearing, by his own violence, before God, who would not pardon him, and he was induced to abandon that for the latter, which would offer him a better excuse to God: besides, death by hanging, by other hands than his own, was desirable.

He familiarized this mode by dwelling much on it; he became attached to it as a very pleasing scene to pass through. The consideration of the grief it must occasion to his mother at times almost unbent his resolution; but the idea of its being a sweet revenge on his step-father aroused his resolution to the act, and bore down every other consideration.

Thus determined, the next thing was a subject on whom the deed might be committed. A grown person or a child was the question. The former, he concluded, must be under sin and guilt, therefore, by sudden death, and unpreparedness, his damnation might be chargeable to him, and he be doubly guilty; the latter being more innocent, he might avoid that charge, and resolved on it: but no one in particular occurred to him at any time, until five minutes before the committing of the deed, a period of about six months.

All the morning of the day, and until he executed his plan, he felt an irresistible desire to murder, a desire, as he expresses it, "like one hankering after fruit." Ira, a twin son of Mr. Lane, gathering plumbs alone, and the parents being absent, afforded a favourable opportunity and subject; he instantly seized a musket, fired at and slightly wounded him in the side of the abdomen. He then led the innocent victim into the house, and on to the bed, and took a station to the door. Ira, after a little time, got from the bed, and going for the door, to see if his father was coming, was told by David that his father would come

by and by, and ordered him to the bed again, and to be still; to which he submitted. Perceiving the wound not mortal, David thought this work but half finished, and the reward only the state prison for life; it must be completed: and he took the axe, went to the bed, struck it twice into Ira's head, and with the third struck his head nearly off.

David often considered of the grief he would bring on his mother, but it never once occurred to him that any would be brought to the parents of the murdered child. His whole intent seems to have been on the main object, *hanging*. He supposed that the perpetration of the murder, when it appeared to him, his situation would recommend to, demand, or excite the mercy and forgiveness of God; and because the crime had been committed under so many palliating circumstances, his appearance before God, occasioned by other hands than his own, by violence, must entitle him to mercy.

His own account admits that the example of a pious mother and brother were uninfluential with him; he had an evil temper; against the indulgence of it he had often been warned, though he never committed any other crime, of any degree, than that which he is to atone with his life. He is distressed for his unhappy mother, laments the sorrow of the bereaved parents, is much concerned for his state, but has no desire to escape his punishment; yet had he not committed the act, and could live innocent as before, he thinks that he would not do the like, and life might yet be desirable to him.

THE FORCED STORY.

Anecdote of Lord Kelly.

LORD KELLY was like his prototype Falstaff, "not only witty himself, but the cause of wit in other men." Mr. Andrew Balfour, the Scottish advocate, a man of considerable humour, accompanied by great formality of manners, happened to be one of a convivial party, when his lordship was at the head of the table. After dinner he was asked to sing, but absolutely refused to comply with the pressing solicitation of the company. At length lord Kelly told him that he should not escape; he must either sing a song, tell a story, or drink a pint bumber. Mr. Balfour, being an abstemious man, chose rather to tell a story than incur the forfeit. "One day," said he, in a pompous manner, "a thief, in the course of his rounds, saw the door of a church open. He walked in, thinking that even there he might lay hold of something. Having secured the pulpit cloth, he was retreating, when lo! he found the door shut. After some consideration, he adopted the only means of escape left, namely, to let himself down by the bell-rope. The bell, of course, rang, the people were alarmed, and the thief was taken, just as he reached the ground. When they were dragging him away, he looked up, and emphatically addressing the bell, *as I now address your lordship*, 'Had it not been,' said he, 'for your *long tongue, and empty head*, I had made my escape."

TAGER TALPIER.

DIED, in Germany, Tager Talpier, ætatis 120. He had buried *ten* wives: his last, the *eleventh*, who is now living, is but twenty-six years of age. By her he had five children, the youngest is five months old: by his other wives he had thirty-one children, all of whom are living, married, and have large families. His memory was very retentive: he could recount a succinct history of Germany, and Europe generally, for more than a hundred years past; and was very loquacious and witty. He never experienced any kind of sickness, was of large stature, and voracious appe-

tite, and very athletic. He came to his death by attempting to leap over a gate eight feet high; he passed it, but unfortunately fell upon a stone, which wounded his head so severely, as to occasion a mortification and his death.

ANECDOTE.

THE German prince Esterhazy has the largest flocks of sheep possessed by any one person in any part of the world. His highness attended the Woburn sheep-shearing in 1804, when he asked the duke of Bedford, "Of what number his flock consisted?" His grace replied "Six hundred." "What number of shepherds?" The answer was "One." "Probably," says the duke, "your highness may have a flock on your estate?" "Yes," replied the illustrious foreigner, "I have, in Saxony; it consists of a hundred and fifty thousand sheep, and for the due management of which I keep eight hundred shepherds."

PRESIDENT WILLARD.

PRESIDENT WILLARD was born at Scarborough, on the 29th December, 1738. His father, the Rev. Samuel Willard, the minister of a parish in that town, died while his son was a minor. His attachment to a literary life commenced when very young, but during his minority his situation rendered an application to books impracticable. After he was of age, he determined to supply the deficiency of his early education under the tuition of the late venerable preceptor of Dummer academy, who delighted in aiding the genius and talents of his pupils, and in facilitating their advancement to literary eminence. So constant was the application of his pupil, and so judicious the employment of his time, that in eleven months he acquired a competent knowledge of the Greek and Latin classics, and was admitted a student of Harvard college, in 1761. While a student, he pursued his studies with unremitted assiduity, in every branch of literature then taught in the university: and when he received the degree of bachelor of arts, in 1765, he was unquestionably the best geometrician, the best astronomer, and the best classical scholar in his class. He had read most of the poets and historians of Greece and Rome; and so familiar was his acquaintance with the language of the former, that he wrote Greek poetry with facility and correctness. Wisely distributing his time among his various studies, none were neglected; and his manuscripts, when an under graduate, were replete with calculations, the result of his progress in the sciences of geometry and astronomy.

In 1767, he was elected a tutor of the university for the Greek department; the duties of which he discharged with uncommon ability; and on the 25th of November, 1768, he was elected a member of the corporation; of which body he was an active and useful member, until the year 1772, when he settled in the ministry at Beverly. He considered the Bible as a sufficient and perfect system of theology; and he assidiously employed his great talents and profound learning in acquiring a correct knowledge of the sacred volume. What he there learned, he seriously and affectionately taught; and he confirmed the truth of his precepts by a life blameless and exemplary. Averse to logical refinements and metaphysical subtleties in framing a system of divinity, his discourses were evangelical and practical, not attempting to teach others the opinions of men as doctrines of the gospel. At Beverly, happy with his people, and respected and beloved by them, he continued until the year 1781, when he removed to Cambridge, and was introduced to the office of president of the university; in which dignified station he remained during his life.

His attachment to the university, and his unwearied labours in promoting its best interests are too well known to be mentioned; and his success in extending and improving the objects and principles of public instruction, will ensure him the grateful veneration of posterity. To the subordinate governors of the college, he was the companion, the counsellor, and the friend; and to the pupils he was endeared as their instructor, their guide, and their father.

In private life he was cheerful, social, and hospitable; an affectionate husband and parent, and a faithful friend....candid and liberal to others, he was severe only to himself.

As a citizen he loved his country, and was a zealous advocate for her religious and literary institutions, as exhibiting the only rational foundation for a mild, just, and equitable administration of government.

His moral character merits unqualified praise. Perhaps on no man did a sense of moral obligation operate with more force. What he deemed his duty was inflexibly discharged; and in competitition with it, all considerations of ease, interest, and health vanished.

Placed by his office at the head of the clergy, his house and his heart were at all times open to them, and he was the object of their unfeigned attachment and reverence.

To distinguish and employ such uncommon worth and excellence, engaged the attention of various public societies in America and Europe. His own university conferred on him the degree of doctor of divinity. The governors of Yale college honoured him with the degree of doctor of laws. He was vice-president of the American academy of arts and sciences; a fellow of the royal society of Gottingen, of the medical society of London, and of the American philosophical society. He was president of the Massachusetts congregational charitable society, incorporated for the purpose of affording relief to the widows and children of deceased ministers; a member of the society for propagating the gospel among the Indians and others in North America, and of the humane society. On these societies he reflected back the honours they had conferred on him.

BIOGRAPHICAL SKETCH OF THE REVEREND DR. JOHN BLAIR LINN.

The following biographical sketch is extracted from a funeral sermon on the death of Dr. Linn, delivered before the first presbyterian congregation in Philadelphia, by the Rev. Dr. Samuel Blair.

IT would be pleasing, especially as custom has sanctioned the practice, to present you with a full and correct detail of his life and character. But I am sensible that neither the time remaining, nor the abilities of the preacher, are sufficient to do that justice to his estimable memory, which both you and the world have a right to demand. At some future day, it is presumed, we shall be favoured with an account more circumstantial and adequate than at present can be afforded: such, however, as from my own knowledge, and from information authentic, I have been able to collect, you will be pleased, in the mean time, with candour to accept.

The Rev. Dr. John Blair Linn was a native of the state of Pennsylvania, and born in Shippensburg, Cumberland county, in the year 1777. He was the eldest son of the Rev. Dr. William Linn, who was formerly settled, for several years, in this state, but who afterwards removed to New York, on a call from the Dutch reformed church, in that city. His mother was a daughter of the Rev. John Blair, who was eminent in his day, as a judicious, zealous, and successful minister of the gospel.

He received the principal part of his education in New York, and took his first degree in Columbia

college, when he was but 18 years of age; after he had graduated, he engaged in the study of the law, under the direction of the late deservedly celebrated general Hamilton. The study of the law, however, was never agreeable to him; and his religious impressions, which at a much earlier period commenced, at this time returning in force, he became, at length, determinately bent on preparing for the service of the church. And to this service he was not only by inclination impelled, but, from his knowledge of himself, he was persuaded that his talents were more peculiarly adapted. Under this view, having obtained the consent of his father and of general Hamilton, he retired into the country, and prosecuted his studies under the Rev. Dr. Romayne, one of the professors of theology in the reformed Dutch church. And it may not here be amiss to mention, that his motives for leaving New York at this time, as on an interesting occasion I once heard him declare, were wholly of a religious nature. It was in order that, as much as possible, he might abstract himself from the world, and, with the least interruption possible, prepare himself for the solemn employment in view.

He was licensed to preach the gospel by the classis of Albany, in the summer of the year 1798, having little more than completed the twenty-first year of his age. And soon, indeed, it appeared, that he had not misapplied his talents. In a short time after, he received two very respectable and urgent calls for settlement, the one from this church, and the other from the presbyterian church in Elizabeth Town, in the state of New Jersey. After much serious deliberation, he decided in favour of the former; and he thus decided under many fears, on account of his youth and inexperience, of stepping at once into a department so conspicuous, and which required an assemblage of qualifications so various and so high. Beside that he was not a little apprehensive of suffering too much in the comparison, which would unavoidably take place, between him and his learned and venerable colleague, the Rev. Dr. Ewing. He was ordained by the presbytery of Philadelphia, on the 13th of June, 1799, and installed by a committee of the same, in this church, on the 27th of the same month and year.

In the summer of the year 1802, when on a journey to New York, he became suddenly and much indisposed, in consequence of the intense impulse of an ardent sun. The effect of this debilitating stroke was of long continuance, and, in addition to this, he was soon afflicted with a pain in the breast, and an occasional spitting of blood. To obviate these alarming complaints, he took a journey in the beginning of the last summer to Boston; but unhappily without the desired effect. He seldom, indeed, after his return was able to officiate in public. He preached, however, on the sabbath before his death. During this state of bodily weakness and frequent dejection of mind, nothing afflicted him more than the thought of declining for any time, and especially altogether, his beloved ministerial functions. To this, as with due deference to the will of his heavenly Master, he often declared, he preferred a sudden dissolution.

On Thursday, the 30th of August, on retiring at the usual hour, after eating and conversing with the family, though considerably depressed in spirit, he suddenly perceived that some rupture had taken place within: an abscess, with a blood-vessel, had burst; a copious effusion succeeded; he was suffocated ....he died. And he died, in the last words he was able to utter, commending his spirit, as good Stephen of old, to that Saviour, in whose power and merits he firmly believed, and whose divine character and dignity, in a well-known work, he had so recently and ably defended.

His constitution, which was always delicate, seemed, on the whole, to have gradually suffered, through

the ardour of his mind, in the pursuit of knowledge. Rarely to be found are the youth of his age, whose reading hath been so various and extensive. The ancient poets, orators, and historians, were all familiar to him, before he arrived at the age of twenty. He had the liveliest relish for the beauties of authors, and for the charms of nature; and, had his life and health been continued, he promised to rival the foremost characters of the age, in elegant as well as useful literature.

While engaged in his collegiate studies, in some of his leisure hours succeeding, he prepared and published, unknown to any, except a few of his most intimate companions, two duodecimo volumes of miscellanies, in prose and verse. To this publication he did not set his name: yet, his age considered, they are entitled to no small estimation; and the discerning reader may easily see in them the promising marks of rising excellence.

His taste was remarkably correct; his imagination was warm, fertile, and creative, yet ever responsive to the dictates of sober judgment and approved criticism. From the impulses of a mind, so highly and so beautifully endowed, he was doubtless prompted to the preparation of that poem, which he entitled "*The Powers of Genius;*" a work to which he devoted only his hours of leisure, during the first year or two of his pastoral establishment, and which he never suffered to interfere with the duties of his sacred office. This work, as was said by an elegant encomiast in a neighbouring state, has met with so favourable a reception, that a second edition was called for in less than a year, and a third has since issued from the press in London, with every embellishment that the present advanced state of "literary luxury" can furnish.

Besides this work, and several others of a smaller note, he engaged, and that at a time when his constitution had become yet more feeble, and his health considerably impaired, in a correspondence, or rather as I may say, *adventerous contest*, with Dr. Priestley. "When it was announced," says the afore-mentioned writer, "that he had entered the lists in a character so new to him, with an opponent so well versed in the arts of controversy, and on subjects so important and different, those who entertained the highest respect for his talents, were not without anxiety respecting the result. But he acquitted himself in a manner which gave general satisfaction to the friends of worth, and raised him in the esteem of all classes of readers." And here, it may not be improper to add, that, besides these specimens of talent and genius, I am authorised to mention, that he has left behind him other works in manuscript, which have not received his finishing improvements, which, for the most part, are adapted to his professional character and stile of duty, and with which, though under the many disadvantages of posthumous publications, we may expect hereafter to be favoured. It may also be mentioned, that in the active projections of his mind, and in his zeal for contributing to the benefit of mankind, he had laid plans of literary and professional exertion, which, had he been spared to execute them, would no doubt have raised him to a much greater eminence both as a scholar and as a divine. The performances, which have already been presented to the world, so highly raised his character in the estimation of the trustees of the university of Pennsylvania, that, without the least previous knowledge on his part, they conferred upon him the degree of doctor of divinity more than a year before his death. An honour so high, at so early an age, conferred in any country, is rare. I mention it as a testimony, strongly marked, of the reputation which he had acquired.

But his first wish was to excel as a christian preacher. In this, as in his other efforts, he happily succeeded. Few young preachers have

acquitted themselves so much to the acceptation as well of the serious, as the gay; of the cultured, as the less improved class of society. In a letter to a confidential friend, and dated on the very day of his death, he thus expressed himself: "God knows how much it has been my desire and my delight to perform to advantage the duties of my office."

His sermons were written with uncommon facility. *In point of matter*, they were remarkably consistent with, and expressive of, the simple truths of holy revelation. Although he much approved of that excellent summary of doctrine, contained in the Confession of Faith by our church received, he was very remote, in the habits of his mind, from a bigoted attachment to any factitious forms of theological opinion. He was a sincere lover of pure unsophisticated truth; as such he pursued it with avidity; but could never be tempted to impose it on others in any arbritary or adventitious fashion. *In point of spirit*, his discourses were informed with the genuine sentiments of christian charity, piety, and zeal; and they were generally delivered with such pertinent solemnity, fervency, and affection, and with such propriety in elocution and gesture, as rendered them not only pleasing, but deeply impressive and interesting. On the whole, his scriptural erudition, his acquaintance with the sermons and other works of divines, both ancient and modern, his clear and well-informed understanding, his happy and well-disciplined imagination, and, above all, his superior sense of the importance of christian truth, and the interests of the souls of men, together with his ardent desire for their spiritual improvement, were such as to qualify him in an eminent degree for usefulness as a preacher of christian religion. His performances, of course, were generally and even prominently marked with genius, with taste, with order and precision of thought, with doctrinal purity, with devout intention, and with eloquence, the best adapted to the object of his sacred profession.

In the execution of his pastoral duties, he was faithful, affectionate, and punctual. His frequent and indeed daily infirmities, in numerous instances, interfered with the indulgence of his inclinations in this respect. But scarcely at any time could he be prevailed on to spare himself, when called to the chambers of the afflicted, the sick, and the dying. And here, what with his judicious instruction, his well-applied monitions, his tender sympathetic condolences, and his fervent intercessions in their behalf, he generally acquitted himself to the edification and great satisfaction of those concerned.

In his disposition, he appeared to be naturally gentle, humane, and pliant: yet, pliant as he was, he was equally unaccustomed to an easy inconsiderate compliance with the unfounded opinions and inclinations of others, and to an obstinate unyielding adherence to his own.

He was a most respectful and dutiful son; he was a kind and attentive husband; he was an affectionate and indulgent father.

Spirit of the deceased! If from thy blissful station thou canst look down on earthly things; if thou canst behold what christian benevolence, and the memory of thy merits shall perform in behalf of those, thy widowed relict and orphan babes, oh! how would it.....but I forbear; it is not for mortal man to pry into, much less explain, the feelings of immortals. For, the people of his late dearly beloved charge, you will here, I doubt not, feel with me.

As a friend, he was sincere, faithful, and discreet; yet warm, and permanently as well as warmly attached. He well knew how to sacrifice to friendship; and generally judged, with equal liberality and correctness, when and in what measure it became him. He was ever ready to overlook the inattentions, or to forgive the injurious treatment of his fellow men: and was alike disposed to regret and to acknow-

ledge the offences which might have been imputed to him.

Of this he afforded a very amiable specimen, in the concessions which he made to Dr. Priestley, on account of some expressions, which, on reflection, he perceived to be too acrimonious, and rather unbecoming his years: and what greatly added to his regret, was, that the doctor departed this life before he had received a letter of apology, which had been prepared for conveyance.

Such, my hearers, was the man, the dear, the worthy, and highly accomplished man, whose loss his relatives, his friends, and the world with you deplore.

Such was the instrument which the Lord of the church had raised up and qualified for the service of your faith and heavenly interest: and such was the servant of whom he hath been pleased, in his sovereign pleasure, to dismiss, say rather, to remove into a higher department of service and honour.

A JOHN BULLISM.

IT may be worth while to mention, as characteristic of the national feeling and character, a circumstance which occurred, a few days before the general illumination, on account of peace, in London, at the house of Mr. Otto, the French minister at the English court, in Portman-square:

Attracted by the preparations for the magnificent display which afterwards took place, the mob took notice that the word CONCORD was put in coloured lamps over the door: the reading of John Bull, however, was CONQUERED, and his inference, that England was *conquered* by France. Disturbance and riot were about to commence, when Mr. Otto, after some fruitless attempts at explanation, prudently conceded, and substituted the word AMITY. But it did not end here, for some sailors found out that G. R. was not surmounted as usual by a crown: this they peremptorily insisted should be done, and a lamp-formed diadem was immediately put up.

ON THE MODE OF MAKING PARMESAN CHEESE.

By Arthur Young.

THESE cheeses are made entirely of skimmed milk; that of the preceding evening, mixed with the morning's milk: the former stands sixteen or seventeen hours, the latter about six hours. The rennet is formed into balls, and dissolved in the hand in the milk; the preparation is made a secret of, but it is generally known, that the stomach of the calf is dressed with spices and salt. The rennet is put to the milk at twelve o'clock, not in a tub, but in the cauldron or boiler, turned from off the fire-place at ten o'clock; the heat 81½ degrees of Fahrenheit's thermometer, the atmosphere being at the same time at 70. In summer, the whole operation is finished by eight in the morning, as the heat sours the milk if in the middle of the day. At one o'clock the man examines the coagulation, and, finding it complete, he orders his sotto cazaro to work it, with a stick armed with cross wires; this operation is instead of cutting and breaking the curd, in the manner it is done with us, free from the whey. When reduced to such fineness of grain as satisfies the inspector, it is left to subside, till the curd being quite sunk, the whey is nearly clear on the surface; then the cauldron which contains it is turned back again over the fire-hearth, and a quick fire made, to give it the scald rapidly; a small quantity of finely powdered saffron added, the man stirring it all the time with a wired machine, to keep it from burning; he examines it, from time to time, between his fingers and thumb, to mark the moment when the right degree of solidity is attained. The heat is 124

degrees, but it is often 131. When the dairy-man finds it well granulated by the scalding, he turns it off the fire; and, as soon as a certain degree of subsidence has taken place, empties about three-fourths of the whey, in order to command the curd. He then pours three or four gallons of cold water round the bottom of the cauldron, to cool it enough for handling the curd; then he bends himself into the vessel, in a formidable manner, to view it, resting his feet against the tub of whey, and with his hands loosens the curd at bottom, and works it into one mass, should it not be so already, that it may lie conveniently for him to slide the cloth under it, which he does with much apparent dexterity, so as to inclose the whole in one mass; to enable himself to hoist it out, he turns in the whey, and taking out the curd, rests it for ten minutes in a tub to drain. The vat, in the mean time, is prepared in a broad hoop of willow, with a cord round to tighten it, and widens or contracts at pleasure, according to the size of the cheese. Into this vat the curd is fixed, and the cloth folded over it at top, and tucked in around. This is placed on a table, slightly inclining, to carry off the whey that drains from the cheese: a round plank, three inches thick, shod with iron, like the block-wheel of a barrow, is laid on a cheese, and a stone about thrice the size of a man's head on that, which is all the press used; and there ends the operation.

The cheese of the preceding day was in a hoop, without any cloth, and many others salting in different hoops, for thirty or forty days according to the season: thirty in summer, and forty in winter. When done they are scraped clean, and after that rubbed and turned in the magazine every day, and rubbed with a little lintseed-oil on the coats, to be preserved from insects of all sorts. They are never sold till six months old, and the price ninety livres the 100lb of 28 ounces.

The morning's butter milk is then added to the whey, and heated, and a stronger acid used, for a fresh coagulation, to make whey-cheese, called here mascho pino. Little ones are kept in wooden cases, in the smoke of the chimney.

ON THE ENGLISH NAVY.

By the same.

I HOLD every idea of a great naval force to be founded on very questionable theories. Injurious to other nations in its object, which is that of extending to the most distant parts of the globe the mischievous effects of ambition; and all the horrors that attend the spirit of conquest, when flowing from the worst spirit of foreign commerce. A great navy affords the means of spreading what may to Europe be called a domestic quarrel to the most distant regions of the globe, and involving millions in the ruin of wars, who are in justice as unconcerned in the dispute as they are removed by distance from the natural theatre of it. And whatever commercial necessity, founded upon the worst principles, may be urged in support of it, yet the expence is so enormous, that no nation, it is now well understood, can be formidable both at land and sea at the same time, without making efforts, that throw our own burdens, by means of debts, on our innocent posterity. Hume remarks, that the British fleet, in the height of the war of 1740, cost the nation a greater expence than that of the whole military establishment of the Roman empire, under Augustus, while all that deserved to be called the world, was in obedience to his sceptre; but in the late war, the expence of our fleet amounted to more than the double of what attracted the notice of that agreeable and profound politician, for the naval expence of 1781 arose to 8,603,884 pounds sterling.

The ambition of statesmen is ready at all times to found upon a great commerce, the necessity of a great navy to protect it; and the next step is the supposed necessity of a great commerce to support the great navy; and very fine arrangements, in political economy, have been the consequence of this mischievous combination. The delusive dream of colonies was one branch of this curious policy, which cost the nation, as sir John Sinclair has calculated, two hundred and eighty millions! Rather than have incurred such an enormous expence, which our powerful navy absolutely induced, would it not have been better had the nation been without commerce, without colonies, without a navy? The same madness has infested the cabinet of France; a great navy is there also considered as essential, because they have in St. Domingo a great colony; thus one nuisance begets another. The present century has been the period of of naval power. It will cease in the next, and then be considered as a system founded on the spirit of commercial rapine.

ORIGIN OF PEBBLES.

COMMON pebbles, it is well known, are usually of a roundish shape, though, in some parts of the country, much more so than in others: in many places, it is difficult to find one which has not this form, and a tolerably smooth surface; yet many, even of those which have the smoothest surface, have evidently been formed from fragments of regular strata, and had they been of their present degree of hardness, when broken off, must have required a very long period, or a great degree of attrition, to wear away their asperities, and bring them to their present state. It is highly probable, therefore, that they were once sufficiently soft, to be easily brought, by the motion of water, into their present form; an operation which fragments of different species of stone are constantly undergoing on all sea coasts, and that, as the facility of removal increased, by their original ruggedness wearing down, they have been gradually carried away to deeper parts of the sea, till, settling in some place, where the effect of the agitation of the surface was insufficient to carry them farther, they have accumulated, in time, to a bed of considerable extent. This account of the formation of pebbles, and perhaps of some other species of fossils, is confirmed by some of them containing impressions of shells, and by the structure of others, which are composed of concentric crusts, including a nucleus of a different colour, and frequently of much greater hardness than the outer part; and by such as are of this structure being seldom found among those that are formed of a more homogeneous substance. In the isle of Sheppey, near Minster, the cliffs are about a hundred feet in height, and are composed of clay and blue marle, pieces of which falling frequently on the shore, are worn smooth and rounded by the motion of the sea, and, after lying there for some time, harden, and become the pyrites or copperas stones, which are gathered by the poor of the island, every spring, for the vitriol works.

That this is the true origin of the pyrites cannot be doubted; as pieces of marle may be observed on the shore, in all the different degrees of hardness, shape, &c. from the rough state in which they fall from the cliffs, till they become complete pyrites; and as there are trees and bushes growing above, it is not at all surprising that these fragments of marle, rolled into form on the shore, frequently inclose a piece of wood. I have even found some hazel nuts so thoroughly impregnated with vitriolic particles, that they appeared converted into perfect pyrites, but still retaining the exact form and lineaments of a nut.

These instances show the effect of the motion of the sea, in a very short period, which, if long continued, is, doubtless, capable of producing similar effects on much harder substances; and when it is recollected, that this power has been constantly operating for so many ages, on the most extensive scale, it may not appear insufficient to account for the formation of the immense number of pebbles scattered over the earth.

STATE OF THE JEWS.

THE Jews have been singularly unfortunate. They shared the oppression and contumely, which the Christian sects underwent, as soon as the jealousy of the Pagan priests and emperors was excited by the progress of their monotheism: but they in no degree partook of the security or triumphs conquered for the church by Constantine. Their incredulity was considered by orthodox and heretics as of all others the most criminal, nor was it till after the Mahomedan conquests, that they obtained, in part of Asia, along the southern shores of the Mediterranean and in Spain, a resting place for their feet.

In modern Italy, the earliest haunt of reviving literature and philosophy, the first attempts were made to prepare the European mind for the toleration of Judaism. Simone Lazzurato, of Venice, is mentioned as a pleader of their cause. The friends of the Socini were thought to entertain sentiments very favourable to the Jews; but the interference of the inquisition in 1546, to suppress the celebrated club of Vincenza, an event preparatory to the exile and dispersion of all the rational Christians of Italy, defrauded them of rising advocates. In the several Italian republics, the Jews enjoyed only a contemptuous protection. Their fate was somewhat more favourable in Poland, and much more favourable in Holland, where Basnage, and, no doubt, others, wrote of them becomingly.

In Germany, Gotthold Ephraim Lessing, a celebrated dramatist, by his philosophical plays, Nathan the Wise, and the Monk of Libanon, attacked the prejudice against Judaism in its fortress, the public mind; while his friend, Moses Mendelsolm, was illustrating the sect, both by his elegant writings and by a well-argued defence of general toleration, published under the title Jerusalem. C. W. Dohm, a Prussian, offered, in 1781, to the German public, two small volumes of Remarks on the Means of Improving the Civil Condition of the Jews, which called forth several pamphlets on the same topic, among which those of Schlotzer and Michaelis, no doubt, deserve consultation.

In France, the prejudices of Voltaire against the Jewish religion, proved a powerful obstacle to the advances of the philosophic party, in an equitable disposition towards its professors. In 1788, however, the academy of Metz proposed as a prize question: Are there means of rendering the Jews in France usefuller and happier? Zalkind Hourwitz, a Polish Jew, M. Thierry, a counsellor of Nanci, and the Abbe Gregoire, shared the prize, but not the public suffrage. The work of the latter, on the moral, physical, and political regeneration of the Jews, has obtained the more impressive publicity. Among his most distinguished coadjutors in obtaining a legal improvement of their condition, the constituting assembly of France numbered Mirabeau, Clermont-tonnerre, and Rabaud.

In Great Britain, the well-intended conduct of the government, under the protectorate of Cromwell, and under the administration of Pelham, were alike defeated by the fanaticism of the people. Mr. Toland's naturalization of the Jews in England, is the best antidote of elder date that has descended to us. Tovey and Ockley have also stored up information on these topics.

Of late, Priestley's Letters to the Jews, a work, which, probably, under the mask of pursuing their conversion, had for its object to do away the ungrateful prejudices of religionists against their parent-sect, has rendered to them, in the devout world, the same service as Cumberland's comedy of the Jew in the polished. There can scarcely remain any apprehension among thinking men, that the slightest popular odium would now be incurred by any legislature, if it repealed every law which encroaches upon the political equality of this and other sects.

SKETCH OF THE LIFE AND DEATH OF CHARETTE, THE FAMOUS LEADER OF THE VENDEAN WAR.

ON the 9th of March, 1796, at Nantes, the celebrated general Charette, soul of the civil war in France, was executed. Having been taken on the 7th instant, by the adjutant-general Travot, he was instantly conducted to Angers. When he arrived, he was in great pain; he had two contusions in his head, and his fingers were very much hurt. He did not seem to expect that he would be put to death. He was asked, why, after the pacification, he did not remain quiet? He replied, "Because they had not kept the promise which they made me." They said to him, you have made us lose a great many men. "Ah! one cannot make pancakes without breaking eggs." They asked him, if he knew that Stofflet had been shot? "Yes; this was a scoundrel: as for me, I have been taken after my troops were defeated, but still I have been surprised." In fact, two cavaliers, in disguise, went to the house of a peasant, telling him that they had wandered, that the republicans had pursued them, and that they did not know what rout general Charette had taken. The peasant showed them the wood where he was: they flew together to give notice to the detachment which invested the wood: they hunted him like a hare, and surprised Charette, supported by two cavaliers. What gave him most pain was, that he had not fallen in the field of battle. He says it is six months since he quitted his boots.

When Charette was conducted to the head-quarters of the republican army, citizen Hedouville, chief of the etat major, said to him, "Charette, the first and greatest reproach which the republic has to make against you is, the having betrayed her, and having long employed so much talents against her, when you ought to have known, that, having declared in favour of liberty, she could overthrow all factions."..... "General," replied Charette, "it was with reluctance that I fought against the majority of the nation, and it was only the difference of opinion that could have impelled me to do so."

In another private conversation, which he demanded of general Hedouville, and at which general Travot was present, he pretended that proposals of accommodation had been made a few days ago. "I am so much the more astonished," replied general Hedouville, "at what you say, as, after your refusal, a month ago, to accept the proposals made to you, in consequence of the opening made by yourself, through the curate of Rabateliere, you appeared to be unwilling to come to any accommodation, and wrote to Stofflet, that, so far from signing any treaty with the republicans, you would support your party to the last moment. You engaged him even in that letter to print your answer, in order to make known your intentions." "It was a last effort," replied Charette, "which I made to revive my party." "How," rejoined Hedouville, "had you the hope of being able to contend, with advantage, against the will of a great nation?" "Seing that my partizans abandoned me, and that my efforts were useless, I determined no longer to resist the will of the nation, and I

might be considered as willing to accept proposals of peace." "You were taken," said Hedouville, "with arms in your hands, and it will be for your official defenders to state your defence before the military council, before which you are to be carried."

As the general in chief determined that Charette should suffer at Nantes, where he had formerly taken the oath not to infringe the peace, he was sent on the 7th to Nantes. On landing from the boat, he exclaimed, with an elevated voice, "*See to what the English have brought me!*" but it was the only moment in which he discovered any emotion.

On the following morning, at nine o'clock, he was led to general Dutilh, before whom he underwent an examination. The grenadiers, chasseurs, and cavalry of the national guards were under arms, with two companies of the legion of Nantes. Charette, placed in the midst of this escort, preceded by half a dozen generals, and surrounded by some gens d'armes, was sent back from the house of general Dutilh to his prison. As he passed along, an immense concourse of people were assembled, and filled all the balconies. The cry of *Vive la republique* was frequently repeated; but such was the correctness of the popular demeanour, that indignation was restrained, and Charette was not assailed by any injurious personalities.

He was dressed in a brown pantaloon, and jacket of the same, with no other distinction than a narrow gold lace upon his collar. He wore a white handkerchief tied negligently about his head, in which he had received a shot, and his right epaulet remained still covered with the blood. He had his left arm in a scarf, three fingers of that hand having been struck off by a cut of a sabre. His countenance was firm, his march steady, the utmost composure was diffused over the whole of his figure. His complexion was not, as formerly, smooth and fair; it was brown, and hardened by fatigue. His air was free both from insolence and meanness.

On the 9th following, he was tried, and maintained his dignity throughout, answering every question with temper and *sang froid*. Being asked, whether, at the time of the pacification, the representatives of the people had not promised him a king? he replied, that neither in public or in private they had made any such agreement. The reason of his taking up arms, was his having been informed that the representative Gaudin had put troops in motion, for the purpose of seizing him, in violation of the treaty. That he received from the English only 15,000 franks; that he only corresponded with them while they were at Isle Dieu, and that he received from them very little supply of arms or ammunition; and that he had received from Louis XVIII only the brevet of lieutenant-general. That he had no correspondence in the interior, and when he was in want of arms or ammunition, he depended on the peasants to procure them. To the questions respecting the massacres he had ordered at Machicoul, and other places, he only denied them by a shake of the head and a deep sigh, which seemed to convey his sense of having done no more than his duty. He confessed that he fought for the restoration of monarchy, and declared, that a few days before he was surprised, he received a message from a general, whom he did not name, offering him protection, if he chose to quit the territories of the republic. He heard the sentence read without the least emotion; and when he requested leave to speak, the deepest silence ensued. He then said, "he did not mean to retard, for a single instant, the fate to which he was destined, but begged it as a favour, that the commission would, for his satisfaction, send in search of the letter of which he had already spoken."

At five o'clock, he was conducted to the *Place des Agricultures*. Five

thousand men were drawn up in a square battalion, and the clergyman Guibert assisted him in his last moments. He refused to go on his knees, or have his eyes bandaged, but presenting his breast to the piquet, which was drawn up before him, he withdrew his left arm from the sling, and making a sign with his head that he was ready, the soldiers fired, and he dropt dead upon the spot.

Charette was no more than thirty-three years of age, and in height about five feet four inches; his hair was dark, his eye-brows black and narrow, his eyes sunk, little, and lively, his nose long and hooked, his mouth large, his chin long, much marked with the small-pox, a full breast, his thighs well made, his legs rather small, his voice feeble and effeminate, and his shape altogether handsome.

He was immoderately ambitious; and it is to his ambition that the Vendeans attribute their first disasters. It was in compliance with the dictates of his ambition that he separated his corps from the grand catholic army, commanded by Delbee and Beauchamp, of whose talents he was jealous, and whose superiority he dreaded. This separation, the want of concert, that was the effect of it, procured for the republicans the bloody and glorious day of St. Symphorien, the capture of Chatillon, on the 10th of October, 1793, the decisive victory of Cholet, on the 17th, and drove the immense wreck of the great army to the right bank of the Loire.

In this army there was a corps of 10,000 Bretons, commanded by the most skilful of the chiefs whom that horrible war has destroyed, Beauchamp. That man, whose great talents were so fatal to the country, resumed the idea, conceived some months before by Cathelineau, of making Brittany on the right bank revolt, and for that purpose, of passing the Loire with 10,000 Bretons, always victorious when he commanded them, always defeated when he ceased to command them. The great army was to remain upon the left bank.

The plan was executed by the 10,000 Bretons, who forced the passes; but the great army having been defeated at Cholet, pressed by the republicans, by the immortal garrison of Mentz; having lost its two chiefs (Delbee being grievously, and Beauchamp mortally wounded); finding the road prepared by the 10,000 Bretons, crossed the Loire with them.

Charette had been a lieutenant in the navy. He was, at the commencement of the war, of a brutal and savage ferocity: to threaten a prisoner with sending him to Charette, was to send him to the scaffold. This ferocious and sanguinary character had become more mild in in the succeeding campaigns, but in the last year it resumed all its former cruelty: he caused to be assassinated, and be assassinated in cool blood, and on the slightest suspicion, both friend and foe. And what appears most extraordinary is, that this man possessed, in a supreme degree, the art of attaching to him those who served under him, both officers and privates.

Charette's bravery was equal to any thing. In the midst of the greatest dangers, he preserved a rare presence of mind, and unalterable tranquillity. Enterprising, indefatigable, and active: he seldom slept in a bed; the sleep that he took was always disturbed, and interrupted by convulsive starts, and frequently by loud cries. He maintained a winter campaign against thirty thousand men, having under him only four or five hundred adventurers. He traversed with this feeble band, the wreck of the great army that had not passed the Loire, or that were able to return to La Vendee, after the defeat at Savenay. By dint of active operations, he at length was enabled to increase his corps to fifteen or twenty thousand men. Charette was the last and only resource of the Vendeans. The chiefs that remain have little knowledge and no importance.

HERDER'S SENTIMENTS ON MAN.

M. HERDER considers the Chinese as the descendants of the Mongols, a Tartarian race; that the form and colour of negroes are derived from the heat of their climate, from their sensuality and their active spirit; that a negro race once inhabited the Asiatic islands of the Indian Ocean: in short, he considers the negro as the original man, and, so far as organisation is concerned, the more perfect being. The Americans he supposes to be derived from the north-west of Asia.

Man, however, notwithstanding his varieties, is, in his opinion, of one species only, naturalised in every climate, and modified by it. The generic power, the constitution, the indoles, form the chief variations, climate only operating as an auxiliary. These also vary the appetites and influence the fancy, though in the last tradition adds some share. The shepherd, the fisherman, and the huntsman, have in each country their distinguishing characteristics, for the practical understanding is influenced both by tradition and custom. The feelings and inclinations are influenced, in a great degree, by organisation.

Whatever man has, however, attained, the accumulated riches of ages are only handed down by tradition and language. Religion rests chiefly on the former, but certainly is connected with both.

M. Herder agrees with every enlightened inquirer, that the first created pair was placed in those high mountains of Asia, not covered with the chaotic sea, or soon emerging from it. There are the four rivers, mentioned in the Mosaic history, on which he wholly relies; and many others might be added, for scarcely a great river falls into the Indian Ocean, or the North Sea, but what derives its source from the Tartarian mountains. The Pison is the Ganges, Gihon the Oxus, and the Hiddekel perhaps the Indus. The fourth river cannot be the Euphrates, as its source is distant, but the Phraath is an appellative from its situation, and in reality means "the most celebrated eastern river," a term applied with strict propriety to the Euphrates by a more western race. M. Herder has left the real appellation in modern times undetermined; but we can have little hesitation, at present, in considering it as the Irrawaddy, the river of Ava, which rises, we know, from the same mountains, and is most strictly a celebrated eastern river. It is certainly the most eastern stream which these mountains send forth. But our author in general adheres to the spirit, not the letter, of the sacred writings, and he considers the Cainites and Sethites as appellatives of shepherds and cultivators, as Cabeils and Bedouins, for Cain, in the Arabic, is styled Cabil.

POMPEY'S PILLAR.

IT is situated on a gentle eminence, and placed on a base, which the barbarians have undermined; a centre of four feet six inches, in form of a square, serves as its sole support. This centre is formed of the fragment of an Egyptian monument, which appears to be of a silicious nature, and must have been brought to this place, as the hieroglyphic characters are reversed. On an attentive examination of the waste committed beneath the pedestal, it is perceived that the rubbish, being laid in heaps, has occasioned the column to lean eight inches; and it is undoubtedly to this cause that may be attributed a deep crevice of about fifteen feet in length, at the lower part of the shaft.

The pedestal is ten feet in height; the base five feet 6.3 inches; the shaft sixty three feet 1.3 inches; the capital nine feet 10.6 inches; the diameter of the column diminishing from eight feet four inches to seven feet 2.8 inches near the astragal. The total height eighty-eight feet six inches. The pillar is

of Theban granite. The capital is of the Corinthian order, but the proportions of the shaft approach rather the Ionic. The capital and the pedestal seem therefore to be comparatively modern, and the column, on some occasion, to have been re-erected.

CAUSES OF HUMAN SUPERIORITY TO OTHER ANIMALS.

ON what does the superiority of man depend? Evidently on his more perfect organization in the whole, and ultimately on his erect posture. The brain of every animal is fashioned after the shape of its head: or the proposition might with more propriety be reversed, as nature works from within to without. To whatever gait, to whatever proportion of parts, to whatever habits, she destined the creature; for these she compounded, to these she adapted, its organic powers. According to these powers, and to the proportion in which they operated on each other, the brain was made large or small, narrow or extensive, light or ponderous, simple or complicated. According to this, the senses of the creature became feeble or powerful, paramount or subservient. The cavities and muscles of the forepart of the head, and of the occiput, fashioned themselves according as the lymph gravitated, in short, according to the angle of the organic direction of the head.

Of numerous proofs in support of this, that might be adduced from various genera and species, I shall mention only two or three. What produces the organic difference between the head of man and the head of an ape? The angle of direction. The ape has every part of the brain that man possesses; but it has them thrust backward in situation according to the figure of its scull, and this because its head is formed under a different angle, and it was not designed to walk erect. Hence all the organic powers operated in a different manner: the head was not so high, so broad, nor so long, as that of man; the inferior senses predominated with the lower part of the visage, which was the visage of a beast, as its back-shoved brain must ever continue the brain of a brute. Thus, though it has all the parts of the human brain, it has them in a different situation, in a different proportion. The Parisian anatomists found in the apes they dissected the foreparts similar to those of man; but the internal, from the cerebellum, proportionably deeper. The pineal gland was conical, with its point turned towards the hind-head, &c. Thus there is a manifest relation between the angle of direction of the head, and the mode of walking, figure, and way of life of the animal. The ape dissected by Blumenbach had still more of the brute; being probably of an inferior species, whence arose its larger cerebellum, and the defectiveness of the more important regions.

These differences do not exist in the ourang-outang, the head of which is less bent backward, and the brain not so much pressed toward the hind part, though sufficiently so when compared with the high, round, and bold curve of the human brain, the only beautiful apartment for the formation of rational ideas.

Why has not the horse the rete mirabile as well as other brutes? Because its head stands erect, and the carotic artery rises in some measure like that of a man, without having occasion for this contrivance to impede the course of the blood, as in brutes that have depending heads. Accordingly it is a nobler, fiery, courageous animal, of much warmth, and sleeping little..... On the contrary, in creatures with heads hanging down, nature had many precautions to take, in the construction of the brain, even separating the principal parts by a bony partition.

Thus every thing depends on the direction in which the head was

formed, to adapt it to the organization of the whole frame.

I shall not proceed to any other examples, hoping that inquisitive anatomists will turn their attention, particularly in dissecting animals that resemble man, to this intimate relation of the parts to their situation with respect to each other, and to the direction of the head as it forms a part of the whole. Here, I believe, lies the difference, that produces this or that instinct, that elaborates a brutal or a human mind: for every creature is in all its parts one living co-operating whole.

ARABIAN POETRY.

ARABIAN literature was, in its earlier age, simple and divested of ornament; the language partook of the rude manners of the savage state, and the people among whom it originated; but at the same time, in proportion as the Arabs were in a state more approaching to that of nature, their thoughts were stronger and more energetic, their style richer in ideas than words, and their expressions loaded with metaphors which often appeared exaggerated, because they were not familiar with those gradations and shades which cultivated nations have introduced in painting their ideas. The language afterwards became polished, and freed from its rudeness at the time when the conquering Arabs made themselves acquainted with Greek literature. By forming their style on the model of the excellent works in this language, and translating them in their own, they purified their taste and refined their native tongue.

However, even at this period the imitation of the Greek poetry by the Arabian authors was not servile: in receiving a spirit of order and regularity from the Greeks, the poetry of the Arabs has preserved its original tone, and that characteristic shade of difference which distinguishes it from that of every other nation. Its demeanour is entirely its own, it preserves its own manner of thought, of expression, of arrangement of ideas.

ARABIAN TALES, AND MANNER OF RELATING THEM.

By Denon.

THE Arabs relate stories so slowly, that our interpreters could follow them almost without interrupting the narrative. They retain the same passion for these tales as we have long been familiar with in the thousand and one tales of the sultana Scherasade. I observed, however, that if these relations were not rich in natural images and just sentiment, a merit which seems to belong exclusively to the writers of the north, they abound in extraordinary events and interesting situations, occasioned by high and strong passions: these writers make abundant use of all the machinery of castles, iron grates, poisons, daggers, rapes, night adventures, mistakes, treachery; in short, all that can embroil a narration, and appear to render the *denouement* impossible, and yet the story always finishes very naturally in the clearest and most satisfactory manner. This is the merit of the inventor, and to this the narrator adds that of precision and declamation, which are in high esteem with the audience; and thus it happens that the same story is told by several relators successively with equal interest and success: one giving in a better style of declamation the pathetic and amorous part; another throwing in more interest in the battle scenes and those of horror; and a third humouring the laughable events. In short, it is their theatrical entertainment; and as we go to a play the first time for the piece, and afterwards for particular actors; so with the Arabs these repeated representations do not fatigue the auditors.

These tales are followed with discussions; the parts which have excited applause are criticised, and thus the talents of the performers are brought to greater perfection; and all those who have acquired a high pitch of excellence in this art are in great estimation, as they contribute to the happiness of a whole family or even a horde.

The Arabs have also their poets, even their improvisatores, who exhibit at great feasts, and they appear to be enchanted with them. I have heard them, but when their songs are not narrative, they doubtless lose much by being translated; they seemed to me to be only *concetti*, or a very insipid play upon words: these poets too have very singular manners, and particular tricks or gestures, which distinguish them indeed from others, but give an appearance of insanity that inspired me with pity and repugnance; which was not the case with the narrators of the tales, who appear to have much more talent and nature.

EGYPTIAN BARBER.

By the same.

ONE does not know which to admire the most, the calm patience of the person under his hands, or the solemn gravity of the operator. The oriental barbers, who are very dextrous in their business, after having shaved the head, perfume the beard, and give it the cut and expression suitable to the physiognomy of their customer; the whole being done with the importance with which one of our milliners recommend some new bonnet to their fair and fashionable visitors. These barbers are here, as well as every where else, great tattlers, newsmongers, politicians, and story-tellers, and retain the character so often given them in the Arabian Nights Entertainments.

LIST OF NEW PUBLICATIONS, IN OCTOBER.

Authors and publishers are requested to communicate notices of their works, post paid, and they will always be inserted, free of expence.

THE Life and Character of the late Rev. Mr. Jonathan Edwards, president of Princeton college, and seventeen select Sermons, preached by him, on various subjects.—S. and E. Butler, Northampton, Massachusetts, 1 dollar.

Earl of Chatham's Letters to his Nephew, Thomas Pitt, Esq. afterwards Earl of Camelford.—E. Sargent, New York, 75 cents.

Cæsar Delphini.—W. Poyntell & Co. 2 dollars 50 cents.

Virgil Delphini.—W. Poyntell & Co. 3 dollars.

Sallust Delphini.—W. Poyntell & Co. 1 dollar 50 cents.

The third and fourth volumes of Anacharsis' Travels in Greece.—J. Johnson.

A View of the Soil and Climate of the United States of America: with supplementary remarks upon Florida; on the French colonies on the Mississippi and Ohio, and in Canada; and on the aboriginal tribes of America. By C. F. Volney, member of the conservative senate, &c. translated, with occasional remarks, by C. B. Brown. With maps and plates.—Conrad and Co. 2 dollars 25 cents, in boards.